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THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

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THE NEW-CHURCH DOCTRINE OF CREATION VERSUS EVOLUTION

BY THE REV. GEORGE HENRY DOLE

AS the theory of evolution is being so generally discussed and undergoing changes, it may be useful briefly to outline the New-Church doctrine concerning the earth's first productions, which, though admitting unlimited development, can undergo no change in its fundamental principles.

For one unfamiliar with the doctrines of the New Church, and consequently to whom some statements following may seem visionary, it may be clarifying to say that the New Church is assured that in the writings of Swedenborg is a revelation of inerrant truth, opening the rational mind to the spiritual sense of the Word and giving access to all truth, as the Lord promised when on the earth. The principles following are drawn from that revelation.

In Swedenborg's writings every point essential to a comprehensive understanding of the general principles of the earth's first productions is fully and clearly given with frequent repetition. There are no missing links. The explanation is illuminating, harmonious, and satisfying.

It is not necessary to consider the particulars of the theory of evolution, for the truth, as nothing else can, refutes it in all possible forms and adaptations. Only a few general statements appertaining to it seem necessary.

Let it be distinctly understood at the outset that evolution in the sense of development is most obvious, and admitted, and that the term as here used means evolution in that sense which implies the doctrine of descent, or that one species is derived from another by modification of function.

As explained by its authors, evolution supposes that living organisms began by "the fortuitous concourse of atoms". Chemical compounds were formed by atoms naturally uniting. Gradually, by nature's processes, these chemical compounds assumed so high a form as to become protoplasmic or living. By natural selections and the survival of the fittest in the strŭggle for existence, higher forms came from the lower through the modification of functions; as the changing of a fin into a wing; a wing, into a fore-leg; and a fore-leg, into an arm. Thus lastly came man by the modification of the members of the highest preceding animal form, or the anthropoid ape.

Possibly the majority of evolutionists now have rejected the ape origin of man, and trace the ape and man back to a pre-ape form, man being one branch, and the ape another branch.

The theory as expounded by Darwin, Spencer, and others of the old school, has undergone many changes; yet all modifications of the theory are the same in essence in adhering to the doctrine of descent. The supposition that the ape is not man's ancestor, but some other man-like animal, does not essentially change the theory.

A seemingly large number have taken evolution to be an effort to find a substitute for God. They perceive that there must be a Creator, and call evolution God's method. Even this does not affect the doctrine of descent.

Evolution may have had uses in releasing the rational mind. It may have the credit of overthrowing belief in the instantaneous creation of the earth by the fiat of the Almighty, which is so contrary to the geologic record. Most of all, by its constant changes, contradictions and failure to enlighten, it has quite broadly proved the im-

possibility of materialism, and that no acceptable philosophy can be built up on the basis of evolution. It may largely owe its acceptance so broadly to the seemingly compelled choice between it and the irrational arguments of the religious literalist, who has been driven into an untenable position, and to opposition through erratic religious zeal. Yet, as a theory, it must be as fatal to spiritual enlightenment as it is false.

A new school of evolutionists declare that the ape could not have been the ancestor of man. They argue that the lobulations in the kidneys of the ape, differences in the formation of ankle and jaw also, make it unreasonable to suppose man to have been derived from that source. This school claims that man was derived not from the ape, but from another line; that the ape is a recession of the human, and that "The monkey was derived from man". This, and other evidence, such as human remains antedating those of the whole ape tribe, portends the final rejection of evolution by science itself.

The devastations wrought by the theory of evolution may be seen in its application to all planes of thought. It is perceived that if it is true in one field, it is applicable to all, for one thing is in the form of another, and the laws of creation must ever operate on the same pattern. This theory has become the framework on which many scientists build their beliefs. The evolutionary psychologist attributes the life of the body to the food that is eaten. Forces let loose from food run the mechanism of the body, like fuel under the engine's boiler. Thoughts are conceived to be a complex of sensation; and affections, a complex of thoughts. Environment, heredity, and education determine man's complex, and the complex has a fixed behavior. Thus life is derived from below, nature is the creator, and man is to some extent, if not wholly, an automaton. The penalty inherent in evolutionary thought is, that one's real life can be no higher than his conception of God. The facts of man's creation in the image and likeness of God, and God's rela-

tion to the will in respect to moral determination, are left entirely out of prevalent psychology.

Religion is represented to be a growth from superstition, fables, and the invention of cunning priests who capitalized superstition for political control. The idea of life after death is attributed to dreams, in which ancestors have been seen and taken for real. Worship is supposed to be derived from ancestor worship. Truth is represented as relative, and not absolute in God. There is neither starting point nor goal when truth is not seen in its origin as the way life in God acts.

The great masses of people in simple faith intuitively perceive, and many of the learned rationally see, that evolution is impossible. Witnessing the desolations wrought by it, various cries arise: "Evolutionary teachings lead to crime"; "it is no longer a respectable hypothesis from the standpoint of natural science"; "it has no standing in the courts of real science or of true religion"; "it is atheism in disguise".

In this connection, some of the arguments against evolution may be helpful for contrast.

The development of varieties from a species, as the derivation of many kinds of pigeons from the common type, never produces a new species, but rather perfects the parent species, which fact contradicts the possibility of evolution. Yet evolutionists cite such development as evidence of evolution. In this regard should be noted the recent declarations of science, that the derivation of a new species from a former has never been proved.

Other objections to evolution are, that the claimed laws of evolution are extinct, and have never in the memory of man been in operation. It is not possible rationally to conceive of an extinct law. If nature or any other force produced a higher species from a lower by the modification of function, such productions should more readily take place now, aided by the genius of man. The slow modification of functions claimed by evolutionists would require more time

than the earth has existed to change an amoeba to a fish; or the fin to the wing; or the wing to a hand; or a fish's brain to the human. Though intensely cultivated, plants have remained the same species through ages. The tendency of improved varieties to revert, disproves the doctrine of descent. Biology shows through microscopic observations, that differences in animal characteristics originate in the initiaments, and that an exceptional development has not one chance in a thousand to reproduce itself. The exceptionally talented mathematicians, musicians, artists and inventors, do not produce their kind. "A genius is the end of his line." The offspring of phenomenal milk and egg producers are below the normal. Nature is against the doctrine of descent, evinced in the sterility of hybrids. All genuine human remains, from which have been constructed a missing link, are duplicated in civilized and degenerate races. The crazied rush to construct a human monstrosity out of every new find, shows more zeal in substantiating self-derived intelligence than desire to know the truth. Thus one could continue endlessly in listing objections to evolutionary thought. This must suffice for the purpose here.

Because of the surprising discovery of facts by science, undue credit is broadly given to its deductions. A distinct cleavage should be made between proved facts and conclusions drawn from them. A few illustrations will suffice, especially for those who perceive that use is the essential of creation, and that use, being in the beginning, must be in all its creations. It is represented that Mars is from 60 to 70 degress below zero every night; that the moon's surface is 212 degrees above zero, or at the boiling point of water; that only one of our planets, excepting the earth, can sustain life; that the sun is cooling, and eventually will die out; that man started as a savage beast; that nature created itself; besides numerous like erratic deductions in psychology and philosophy. Such conclusions should warn

against the attempt to enter into the knowledge of higher things by means of natural science alone.

Science today endeavors to ascertain interior causes by examining effects only. Swedenborg's philosophy reverses the process, declaring that:

> Effects teach nothing but effects, and when they are considered alone, they do not explain a single cause; but causes explain effects. (Divine Love and Wisdom, n. 119.)

Science may discover facts, but nothing of the interior laws that co-ordinate them; for spiritual forces operating in nature are inverted in their appearance. This fallacious appearance arises from the fact that when energy flows from a higher into a lower form, it embues the lower with power to act as of itself; thus all of the activities in nature have their mechanical causes, which in reality are but effects from the more interior causes that are sought. Science as defined, being limited to visible proofs, cannot penetrate beyond the plane of nature's mechanical operations.

In seeking causes by searching effects, one looks in the direction diametrically opposite the solution. Before causes can be approached, the light of true doctrine, the essential of genuine philosophy, is necessary. Having a true doctrine, one can perceive and confirm the pure truths of science "by all the scientifics he possesses."

> By all the scientifics he possesses; for then as a principle of affirmation reigns universally, he accepts the scientifics that are in agreement, and rejects those which, owing to the fallacies they contain, disagree. (Arcana Cœlestia, n. 6047.)

To understand interior things it is necessary to be affirmative of God and what is from Him, for:

> The first medium is affirmation of interior truth. . . . Goodness operates from the internal man and causes affirmation. This goodness cannot inflow into what is negative, nor even into what is doubtful, until there is affirmation. (*Ibid.*, n. 3914.)

For the inflow of light, there must be the expulsion

of self-derived intelligence, and the desires must be directed Godward.

> The disposition of scientific truths varies with individuals; for the ruling love gives them their form, this love being in the midst, and disposing every thing around. (*Ibid.*, n. 6690.)

For the understanding of causes, three things are imperative. First, the acknowledgment of God as the Creator and God-Man. Second, the existence of two suns, one in the spiritual world, and one in nature. Third, some knowledge of the law of correspondence.

The acknowledgment of God as God-Man is essential to the recognition of the origin and order of things created, for the seal of the Creator is stamped on each of His products, and by it things can be traced from the lowest to His image and likeness in man, and lastly to God-Man, the Creator. This is the only key to real philosophy, keenly discerned and clearly summarized by the apostle:

> For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse. (Romans 1:20.)

The three essentials are embraced in the trine, end, cause, and effect. God is the end, which is use; for creation took place that He might fill it with His glory, and use is the purpose of all. The spiritual sun is the cause, or medium, because all beneath it was created through it. The natural world is the effect. (Divine Love and Wisdom, nn. 153-155.)

> The sun of the spiritual world is not God, but His proximate proceeding love and wisdom, and it appears in the spiritual world like nature's sun, but brighter. (Divine Love and Wisdom, n. 103.)

This is the sun that "shall no more go down by night."

> It is highly necessary to be known, that there are two suns, the one spiritual and the other natural. . . . Unless this is known, noth-

ing can be accurately understood concerning creation and concerning man. (Divine Love and Wisdom, n. 107.)

In the spiritual world there is a sun. . . . The sun of the spiritual world is pure love from Jehovah God, who is in the midst of it. . . . The sun itself is not God, but is from God, being the nearest sphere around Him from Himself. By this sun the universe was created by Jehovah God. (Intercourse of Soul and Body, nn. 4, 5.)

It is known that there are three atmospheres, or discrete degrees in nature: the air, of which the earth is a precipitate; the ether, of which magnetism and electricity are predicated; and the aura, of which gravity is an attribute. Thus nature reaches up from the implastic earth by continually more plastic substance to receive the activities of the sun. The spiritual world is precisely like the natural world in this respect, with the only difference that its substances are spiritual.

There are three atmospheres in both the spiritual and the natural worlds, distinct from each other according to degrees of altitude . . . and as the atmospheres decrease in descending, it follows that they become continually more compressed and inert, and at length in ultimates so compressed and inert that they are no longer atmospheres, but substances at rest, and in the natural world fixed, like those on the earth. (Divine Love and Wisdom, nn. 302, 173, 158, 174.)

The Lord did not create the universe out of nothing. Such a thing is impossible and a contradiction.

God finited His infinity through substances emitted from Himself. . . . One thing was formed from another, and thus degrees were made. (True Christian Religion, n. 33.)

The atmosphere first put forth from the Lord and proximately environing, is actuated by Him. So actuated, it is the sun of the spiritual world, in the midst of which is the Lord. Its heat and light are respectively love and wisdom, in which are infinite potencies.

The constitution of the two worlds being known, the relation of one to the other readily appears. All things having been created by the Lord through the spiritual sun, they are in a like manner sustained. The spiritual sun is

actuated by the Lord, and its energy is carried down to the earth by the intervening atmospheres. The spiritual world terminates with the purest matter in nature's sun, and there the natural world begins. The sun of the spiritual world is pure love, and its heat and light have life in them; but the heat and light of nature's sun are dead, because they proceed from fire.

The spiritual sun by its heat vivifies spiritual beings; whereaas the sun of the natural world does indeed produce the same effects upon natural men and natural things, but not from itself, but by influx of spiritual heat. (Divine Love and Wisdom, n. 93.)

Nature commences with the sun of the world. (Apocalypse Explained, n. 1207.)

The following quotations reveal the nature and relation of the two worlds:

The heat and light of the spiritual world proceed from a sun which is pure love; and the heat and light of the natural world, from a sun which is pure fire; and love is alive, and the Divine love is life itself; while the fire is dead, and the solar fire is death itself. (Divine Love and Wisdom, n. 89.)

The actuality of the sun of the natural world is not from itself, but from the living power proceeding from the sun of the spiritual world; wherefore if the living power of the latter sun were taken away, the former sun would perish. (Divine Love and Wisdom, n. 157.)

Preparation is now made for the brief consideration of correspondence and influx, which are closely related.

Influx is not pouring one thing into another, like water from a pitcher into a cup, nor is it the transformation of one substance into another. Influx is the communication of the characteristics of a higher substance or form into what is lower. Correspondence is the process by which influx takes place. For illustration, sorrow and joy in the spirit are expressed in the face by correspondence. The movements of a speaker, the expressions of a singer, the quality of voice in anger or delight, are from internal states appearing outwardly. Briefly, correspondence is the

appearance of what is internal in the external, and its likeness there. The natural sun is an instrument by which the heat and light of the spiritual sun, which are love and wisdom from the Lord, become natural heat and light. This is effected by correspondence. Or, to state the same in different terms, influx of love and wisdom from the Lord through the spiritual world focuses in nature's sun, and by correspondence the heat of love become natural heat, and the light of wisdom becomes sunlight. Thus the sun is the highest inanimate correspondent of the Creator in nature. Incidentally it may be here mentioned, that nature's sun can no more fail than can the Creator Himself; and it becomes evident that the earth "He hath established forever," and all the heavenly host, "for that He is strong in power, not one faileth."

A word in reference to the creation of the universe itself may make this outline more complete.

In the "Principia," written before Laplace was born, the nebular hypothesis is set forth and explained in detail, and with diagrams. Also by diagrams the origin and nature of the elementary form of matter, or the atom, are given. The light thrown upon these subjects by Swedenborg's later writings makes their explanation very complete. Preparatory for what is to follow, the briefest summary only can be given here.

It has been noticed that the Lord created the spiritual sun from Himself; and through this, the successively lower atmospheres were created; then the sun in nature was created from and through the former, and in a like manner creation proceeded down to the most passive matter of the earth.

The vortical theory in brief summary is this. The sun is represented as the center from which influx from the Creator breaks forth into nature. The sun is in the center of a vast vortex. The great spiral gyre, of which the sun is the center, first formed the nebula into rings. These rings became adjusted according to the laws of the spiral,

eventually condensed, then broke, and were, by the spiral motion, rolled into balls, forming planets and satellites. (For full description and diagrams, see Principia, Vol. I, Ch. X, and Vol. II, Ch. IV.)

The simplest form of matter is called a corpuscle. The corpuscle is described as having a center or point at which power from the Creator comes into nature. About the point is an etherial gyre, causing a finite, or proton, to describe a surface. To illustrate, tie a ball to a cord two feet long, and by swinging it, a four-foot circle would appear. If the circle were rapidly to revolve at right angle to its plane, a globe four feet in diameter would appear. The corpuscle is described as having its poles, equator, meridians, and the ecliptic, or progression. The proton passes through the center of the corpuscle in a spiral, out at one pole and in at the other. Thus by this complex motion, the molecule itself revolving, a surface is described by the finite or proton. Thus the corpuscle is a miniature universe, "a sort of solar system." (This is described, and the geometrical motion of the finite, or proton, fully illustrated, in the Principia, Vol. I.)

It is a fallacy of the natural sense that there are simple substances, which are monads and atoms; for whatever is within the external sensual, the natural man believes to be of such a character, or else nothing. (Arcana Cœlestia, n. 5494.)

They who do not know these things, and who do not thus distinguish the objects of reason, cannot but terminate the ideas of their thought in either the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolff, and shut up their understanding as with a bolt. (Intercourse of Soul and Body, n. 17.)

The basis is now laid for discussing the earth's first productions.

The least particles of the atmosphere surrounding the Lord are images of Himself. They are charged with energy like that in Himself, and are in the effort to create; just as the sun communicates to the least particles of its environing atmosphere its own qualities and energy.

The Divine Love and the Divine Wisdom, which in the Lord are one, and which proceed as one from Him, are in a certain image in every created thing. (Divine Providence, n. 5.)

As the Lord is essentially a Creator, everything receiving influx from him is in the effort to create. This energy in the atmosphere proximate to Him is communicated down through the spiritual atmospheres into nature. The least particles of the higher spiritual atmosphere seek to clothe themselves from the atmosphere next below it; and thus on and down, as we shall see, into the earthy matter of nature. Every plant and animal is therefore derived from seed, first formed in the spiritual world, and then invested with matter.

The atmospheres in their ultimates become such powers, whereby substances and matters, like those in the earths, are actuated into forms within and without. . . . The first production from those earths, when they were still recent and in their simplicity, was the production of seeds; the first endeavor in them could not be other. (Divine Love and Wisdom, nn. 311, 312.)

The same principle is thus expressed in Gen. 2:5:

[God created] every plant of the field before it was in the earth, and every herb of the field before it grew.

Though there is an endeavor in minerals to vegetate, and in vegetation to animate itself, derived from the effort to produce an image of the Creator in as high a form as conditions will allow, the earth does not produce either plants or animals. Rather the spiritual initiament or seed, in the effort to produce itself, clothes itself from the essences of the earth and atmosphere, and grows into a plant. And from the sphere or essences of the earth and plants, spiritual initiaments or seeds fill their lower parts still higher, and bring forth corresponding animal forms. The principle is clearly stated in the following:

As there is an endeavor of minerals of the earth to vegetate, so there is an endeavor of vegetables to vivify themselves; hence exist various kinds of insects corresponding to their odoriferous

exhalations. . . . This is not an effect of the sun of this world alone, but of life, by that heat, according to the recipient. (Divine Love and Wisdom, n. 62.)

What is spiritual clothes itself with what is natural as a man clothes himself with a garment. (Intercourse of Soul and Body, n. 11.)

The following reveals the principles according to which the successive eras of the earth's productions, when nature was recent and plastic, came forth:

The clothing of forms, which goes on everywhere in the atmospheres, . . . is an essential of atmosphere, both spiritual and natural. Hence insects are born, each according to its spiritual genius; and hence affection everywhere clothes itself with a body; hence there are so many great and small. (Athanasian Creed, p. 8.)

As infinite things are in the Lord, there are infinite potencies in the spiritual atmospheres; hence originate numerous species and unlimited varieties.

The heat and light proceeding from the Lord as a sun, contain in their bosom all the infinities that are in the Lord. (True Christian Religion, n. 365.)

[They] carry with them [the image of the Creator], and clothe it in forms of uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only open seeds, keep their productions in a state of expansion, and induce on them matters that fix them. They produce nothing at all toward producing in those things an image of creation; for the image of creation is spiritual; nevertheless, that it may appear and perform uses in the natural world, and stand fixed and endure, it must be materialized, that is, filled up with matters from the world. (Divine Love and Wisdom, n. 315.)

The spiritual initiament infills its lower parts according to the law of correspondence, by which creation takes place and is sustained:

It is a universal law of correspondence that the spiritual fits itself to use, which is the end, and moves and controls the use by means of heat and light, and clothes it by provided means, until there results a form subservient to the end. (Divine Wisdom, XI-4.)

For a comprehensive understanding of the subject, it is

necessary to know how creation takes place in the spiritual world, for there all creating begins.

The substances of the spiritual world are not fixed as in nature, but are fluent, and responsive to affections and thoughts in their varieties or to truth, which is the creative power. Divine truth proceeding from God is the veriest reality in the universe, "and it is this that makes and creates." (Arcana Cœlestia, n. 6115.)

Every thing comes from the Lord by truths proceeding from Him. (Arcana Cœlestia, n. 8717.)

His truth does not lose its creative power in passing through the minds of those in the spiritual world. Their affections and thoughts outflow, and clothe themselves with corresponding forms from the plastic substances of the spiritual world.

In the spiritual world the Lord creates forms through the minds of those there and each person carries with him perpetually an environment in correspondence with his thoughts and affections:

As, for instance, in a moment a house is created; foods are created; garments are created; fields, gardens, plains are created; flocks and herds are created according to the affections, and thence the perceptions of the angels; and they appear around them, and last as long as they are in that affection; and they are removed as soon as they cease from it. (Canons, n. 12.)

All things which there come forth and take place, are created in a moment. (*Ibid.*, n. 11.)

In the spiritual world . . . the houses in a city are not built as in the world, but rise up created in a moment by the Lord; and the same with all other things. (Last Judgment, Post., n. 12.)

Though in the spiritual world creation is instantaneous, and plants and animals appear fully formed, nevertheless they unfold from initiaments, or seeds, which are spiritual forms of truth. The thoughts, which are as seeds, change, and hence different environment and productions. This is evident from the following:

Paradises, gardens, groves, woods, containing trees and shrubs

of all kinds with fruits and seeds . . . appear to life about an angel, and about angelic societies, as produced or created from them; they remain about them, and do not go away: for that they are as things produced or created from them is evident from this, that when an angel goes away, or a society departs to another place, they no longer appear; also, when other angels come in their place, that the face of all things about them changes, the paradises change as to trees and fruits, the gardens as to roses and seeds. (Divine Love and Wisdom, nn. 321-323.)

Creation is instantaneous in the spiritual world because of the plasticity of its substance. Interior powers operate in order from firsts to lasts, as follows:

Effects are terminations. Where there is a first there must always be a last, and as everything intermediate from the first comes forth together in the last, the work of creation is perfected in things last. (Apocalypse Explained, nn. 1207-2.)

The principles herein involved explain the origin of savage and unclean animals and poisonous things, concerning which a question naturally rises in mind. For one wonders how the Lord, who is pure love, could create evil forms.

Since the laws of creation are ever the same, the explanation can be most briefly given, as follows:

In the hells, too, there are created serpents, hurtful beasts and birds; not that they are created by the Lord, but that goods and truths are turned into evils. (Canons, n. 12.)

In this citation, it is again shown that spiritual forms become fixed in nature by infilling the spiritual part with suitable matter from the earth; for it is added:

Hence it is evident, that all things in the world are being created by the Lord, and are fixed by the natural things that encompass them.

This statement should be taken with the following modification:

[Evil beasts and plants in hell] were not created by God; nor were they created in the natural world by Him; . . . for all things created by God are good. On the earth they were created at the same time hell was created; and this came into existence from men.

(From first draft of True Christian Religion, n. 695, as found in Tafel's Documents, Vol. III, Doc. 302A.)

If it is admitted that evil beasts, the vilest of which is the ape, were created through the hells, it follows that man could not have been derived from the ape, for the hells originated in the fall of man. Such is the continuity of Swedenborg's writings that a single point cannot be rejected without essentially negating the whole.

Every thing in nature from the human body to the least atom has a spiritual counterpart, or soul, from which it exists.

The whole world, with each and every thing in it came into existence and continues to exist from the Lord the Creator of the universe. . . . It follows that there is in every created thing in this world a spiritual and a natural: a spiritual as its soul, and a natural as its body; or a spiritual as its internal, and a natural as its external; or a spiritual as the cause, and a natural as the effect. (Apocalypse Explained, n. 1196.)

The spiritual and the natural are thus united in each and every thing of the world, just as there is a soul in each and every thing of the body. (Apocalypse Explained, n. 1197.)

There is not a hair or thread of wool on any beast, nor a fiber of a quill or feather on any bird, nor a speck of a scale or tuft on any fish, that is not from the life of their soul, thus that is not from what is spiritual clothed with what is natural. (Apocalypse Explained, n. 1199.)

It seems necessary only to mention here, that, though plants and animals have souls, at death they return to the elements from which they were organized, as do their bodies in this world, because they have not the human rational whereby there is conjunction with God.

The endeavor in the soul to ultimate itself takes on directly suitable matters from nature.

[As the animals in the spiritual world] derive their existence from the affections of the angels of heaven, or from the lusts of the spirits in hell, it follows that natural affections or lusts are their souls, and when these have been clothed with a body they are animals in form. (Apocalypse Explained, nn. 1200-2.)

Beasts and wild beasts, the souls of which are evil affections, as

mice, poisonous serpents, crocodiles, basilisks, vipers, and the like, with the various noxious insects, were not created from the beginning, but they originated with hell in stagnant lakes, marshes, rank and fetid waters, and in effluvia from dead bodies, dung and urine, with which the malignant lovers of infernal societies have communication. (*Ibid.*, nn. 1201-2.)

Two scientists in the spiritual world were discussing the earth's productions. One ascribed them to nature; the other, to God. To determine the dispute, a bird was produced. This was known to exist from an affection of a certain angel, and that it would cease with the change of affection. The bird was examined, and found in every least detail to be like a bird in nature. Thus he who ascribed creation to nature was convinced that nature does not contribute at all to the production of either vegetables or animals, "but only that which flows from the spiritual world into the natural." Then with clearness and unmistakable meaning, it is asserted:

If that bird were to be filled in its least parts with corresponding matter from the earth, and so fixed, it would be a durable bird, as birds are on earth; and it is the same with things that are from hell. (Divine Love and Wisdom, n. 344.)

The following quotations from a memorable relation repeat the same in different language only. It was said to Swedenborg by his spiritual instructor, "I will now show you how animals and vegetables of every kind were produced by God." He looked out upon the spiritual world, and saw vegetables and animals of most numerous kinds. Then it was said, "All the objects that you have seen are correspondences, agreeable to the affections of love in the angels who dwell in the neighbourhood." He was told the affections to which particular objects corresponded. Then he was told, "You have been favored with these sights, that you might see creation in general exemplified in a particular type." It could not be more clearly declared that all creation takes place likewise. Numerous plants and beasts are specifically mentioned as thus created in the spiritual world

from the affections of love and the perceptions of wisdom of angels according to correspondence. The same paragraph asserts;

> The only difference [between creation in the spiritual world and in the natural world] is, that in (the spiritual) world such things are created by God instantaneously, according to the affection of the angels; whereas in (the natural) world they were created in like manner at the beginning, but it was provided that they should be renewed by successive propagations one from another, and thus that creation should be continued.

Next is given the reason for this; namely, because the spiritual world is plastic and the natural world is fixed. Then follows still another repetition of how creation first took place:

> It [creation] proceeded in like manner in (the natural) world, while the universe was being created by God. (True Christian Religion, n. 78.)

It is also important to note herein that the laws of creation remain unchanged and operate just as they always have, excepting that spiritual initiaments are now clothed through substances adapted by the parent, as nature has passed the more plastic state when it was primitive.

Genera, species, and varieties originate in the infinite things or potencies in the Lord and the spiritual atmospheres..

> As many genera and species of animals are possible as there are genera and species of affections. (Apocalypse Explained, nn. 1199-2.)

The successive steps considered above may be thus summarized. God created all things from substance put forth from Himself. First, He created the spiritual sun, in the midst of which He is. Through the spiritual sun, and by the devitalization of substance, He created the successive degrees of substance down to the implastic matter in nature. In the spiritual atmospheres are infinite potencies, every particle of which is in the endeavor to reproduce the image

of the Lord in as high a form as environment will permit. Truth creates, and the spiritual atmospheres being fluent, respond to the affections and thoughts of those there, whereby all things there are created in correspondence to the affections and thoughts. Creation continues thus in the spiritual world; and the earth's first productions took place, as they do in the spiritual world, the spiritual initiaments or seeds being filled from nature when it was plastic. The same laws reign now, the parent providing the plastic and suitable substances from nature. The following is one of the many statements in the writings, condensed and clear, stating how creation took place, and is now continued on earth:

> [From the spiritual] sun as a great center proceed circles, one after another and one from another even to the last where they end, and this remains at rest. These circles . . . are spiritual atmospheres, which are filled with heat and light from their sun; and through these, heat and light extend themselves to the outmost circle; and in its outmost circle, by means of these atmospheres, and afterwards by means of the natural atmospheres from the sun of this world, the creation of the earth and all things on it which are for uses was accomplished, and this creation is afterwards continued by generation from seeds in wombs or in eggs. (Divine Wisdom, XII-5.)

The first human beings were created from the simplest initiaments, just as now. The time taken for the development of the initiament into the full external human form, is immaterial to the general principles according to which he was created.

How the Lord rules in the universe is thus splendidly summarized:

> The sun of heaven, in which is the Lord, is the common center of the universe; all things of the universe are circumferences beyond circumferences even to the last; that He rules from Himself alone as one continuous thing, but the intermediates He rules from the last; these He unceasingly animates and makes alive, as easily as a man from his understanding and will animates and makes active his body; influx takes place into uses, and from uses into their forms. (Divine Wisdom, XII-5.)

Paul had a perception of this, and thus expresses it:

For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ. (Rom. 12:4-5.)

The Lord rules intermediates from the last, as above expressed, for influx from Him is not effective until it terminates in ultimates, for until then there is no reaction. This is illustrated by the efflux of heat and light from the sun, which does not yield its potencies until its efflux strikes a plane of reaction.

We know of no essential point in the doctrine of creation that is not clearly and fully explained in Swedenborg's writings, the doctrines of the New Church.

There is no modification of function, no example of the doctrine of descent, in the teachings of the Church. There is nothing in the spiritual world akin to the doctrine of descent. As there is no correspondent there, it could not appear in any form upon the earth. The whole body of doctrine is solidly against it, as well as every particular. Indeed, it is not needed, for a full and rational explanation is given otherwise.

One other fact should be impressed in this connection. God can be known only by the things He has created, and also conversely. Since all things good were created by God, and He is in their inmosts; they bear in some degree His image, and reveal Him. Even the simplest things are clothings and expressions of affections and thoughts, which created them. From the continual endeavor in the spiritual atmospheres, or from God within them, created forms gradually ascended, culminating in man, the most perfect image and likeness of God. Hence man is a microcosm, a little world, and into him are gathered all that went before. The microcosm reveals the Macrocosm, which is God. Thus the Creator could and did clothe Himself with the human through Christ, and manifest His nature as Divine Love, of which creation in its true order is expressive through love's uses.

The doctrine of creation by correspondence makes simple and clear the problems of comparative anatomy. Because of a similarity in all living forms, the same pattern running throughout creation, it has been supposed that higher forms were derived from the lower. The similarity is inevitable, for all things were created by the Lord, and each form in some degree bears His image. The varieties in a species arise from the innumerable potencies in the spiritual initiament, or the soul, which is in the constant endeavor to bring forth the highest image of its internal, in which are varied potencies; for its perfection increases toward its internal. Yet the interior being fixed in matter to a certain degree, neither plant nor animal can transcend its species, the species being determined by the fixed soul. The principle is universal, that "man, as to all his degrees, existed similarly before his nativity as afterwards." (Spiritual Diary, n. 2591.)

Evolution has made much of the fact that man ranges the animal scale in his formation. This is no evidence that man came from the lower animals; but it shows that man is a microcosm, and develops from an initial seed in pursuance of creation's order. The microcosm in the initiament unfolds by gradual steps. It is most evident that the microcosm must unfold from its simplest form. All that man ever was or will be existed potentially in his beginning. All things created in the spiritual world, as we have observed, pursue the same order in unfolding from their initiaments, but in a moment.

Illustrative of the operation of creative forces, an explanation of some phenomena follows.

Clay-stone concretions are forms resembling the early shell formations, or approximating some plant-like forms. They are found in clay and chalk, and generally differ in composition from their matrix. Current science explains them as formations arising from animal or vegetable particles in the substance where found. Yet this does not explain how they are made. The explanation clearly appears from the foregoing principles. From the inflowing creative en-

ergy, nature is in the endeavor to vegetate and bring forth as high a form as conditions will respond to. Thus the clay-stone concretions are formed from the essences of the earth, just as plant-like disposition of frost on windows.

Sports, which are offshoots bearing a new variety of fruit or flower, as are well known in roses and berries, are due to the many potencies in the initiament. In the navel orange, the creative energy urges on to a secondary or sub-orange, and falls short in perfecting it. Or, what is the same, the seed-energy passes on into an elementary orange, which, lacking perfection, has no seeds.

Vegetable galls and the like, originating in insect perforations or otherwise, are likewise due to the variety of potencies and propagative energy in plants.

The rain of frogs, toads, or fish is easily understood when it is known that in the spiritual atmosphere are infinite potencies, or initiaments with urge to clothe themselves with matter. The thunderstorm and the teeming earth furnish adapted matter, and thus they appear when conditions are favorable.

Science explains the rain of toads or frogs as not a rain, but that they creep forth in moist weather, and suddenly appear, or are carried up in whirlwinds. The warm raindrops fall on walk and road. Suddenly there appears a toad or frog where the drop splashed. But this does not reveal how they are found on roofs, and nowhere in pool or lake are they found in such quantities as to be carried up, and dropped on roads and walks to be shoveled up by the wagon-loads.

Science accounts for the rain of fishes, as arising from fish migrating over land, or carried up in waterspouts. The theory of fish-migration is untenable, for whiting, sunfish, species of trout, and others, are not migratory fish. Nor do they come up from the ground, for they have frequently been found on housetops, and have descended, filling the rims of men's hats. The waterspout theory fails to explain the rain of gar-fish, which species is relatively rare;

yet it has rained down in such quantities as to extend over a tract forty-three miles long. The surpassing abundance and size of fish in the region of an active volcano is readily accounted for through the volcano providing exceptionally favorable conditions in the atmosphere and a greater amount or adapted material. The usual size of rainfish is one and a half to two inches in length, but in unusual conditions they have appeared five to six inches in length.

The eel-like snow-worm, about five-eighths of an inch in length, comes into being as does the snow-flea, and, judging from a photograph of a worm-covered snow field, in about the same in bulk. The snow-worm cannot come up from the earth, for it has been found suddenly to appear over five thousand feet above sea level, in mountain gorges where the snow and ice were thirty to a hundred feet deep. It does not crawl on to the snow from the land, for on the edge of the snow fields, no worms appear near the barren ground and rocks.

It has been my good fortune to witness a fall of snow-fleas. I had come out of a heavy pine forest, and was crossing a meadow, about two miles by three. It was about noon, and as warm as could be with snow falling. About six or seven inches of snow had fallen. Scattered flakes were still descending. The sun broke through thick cumulus clouds. Suddenly the snow became gray. It was covered with snow-fleas. I counted sixteen to the square inch about a hundred feet from the forest. They were dormant. Gathering some in the hollow of the hand, and breathing upon them, they became active. Biology says that they blow off the trees. If they blew off the trees, they would be more numerous near the forest; though at the time there was no perceptible wind, nor had there been during the forenoon. I retraced my steps. The flea area ended about thirty-five feet from the trees. I searched the woods and could not find a single flea. A cluster of leafless oaks grew in the edge of the forest. Searching there revealed no fleas. A flatiron piece of brushwood extended out from the woods

some hundred feet, and terminated in shrubs about two feet tall. Not a flea fell in that area. The line of demarcation was the same as at the forest, about thirty-five feet from the brush. The border of the wooded area was straight. The edge of the flea area was parallel, practically a straight line. At the edge of the line, the fleas were less in number, being four to six inches apart, but rapidly becoming more dense. Between the line and the forest, there was not a single flea. Traversing the meadow across, and a distance lengthwise, I was satisfied that the fleas covered the entire area of the meadow. It is an interesting point that the snow-worm was noticed also to have its area a certain distance from the bare rocks.

The above are not the only conditions under which the snow-flea appears. In mentioning the experience to a biologist, he related a similar experience, the snow-flea appearing on cut-over woodland, with brush and brush-piles. He witnessed the phenomenon in Maine, but a few miles from where my observations were made.

The explanation is simple. The warm sun, the damp atmosphere, and the field of snow provided the conditions in which spiritual initiaments fill their lower parts with matter from nature, and unfold in a moment.

It is not to be inferred from the above that a snowfield is indispensable to the creation of the snow-flea. From reliable testimony it seems that they also appear in great numbers when there is no snow, but are generally unnoticed, except when found in maple sap-troughs, or on porches.

Skeletons showing by their articulation that primitive man was not erect are no evidence that man sprang from the ape. The doctrines of the Church relate that primitive man was not erect, but assisted movement with the hand. The erect position in walking came with the development of pride and self-thought. This is exemplified by the strutting of the vain.

The erect attitude of the body is not natural, but artificial, and has been learnt by process of time. (Spiritual Diary, n. 567.)

As the evolutionist has so much to say about Scripture, the subject should not pass unnoticed. But a word can be added here. The purpose of Scripture is not specifically to teach the details of geology or anthropology; yet many scientific truths are embodied in its letter, as that God created, and that the Lord is the sun of the spiritual world. The first chapter of Genesis, so often criticised, is not a treatise on natural science. It is a parable using the terms of nature and the general apparent geological order, to describe the stages through which one passes from the unformed state and mental darkness into which he is born, into the image and likeness of God, and thus comes into the Sabbath day of spiritual peace. The truth of Scripture is within its letter, and should be interpreted in the terms of spiritual experience, and according to its own claims.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. (2 Tim. 3:16, 17.)

GEORGE H. DOLE.

THE SCIENCE OF IRIDOLOGY IN THE LIGHT OF SWEDENBORG'S TEACHINGS

By John David Larson

NEARLY two centuries ago, Swedenborg said: "The more the eyes are looked into the more do wonders increase."

These wonders have been most painstakingly explored by the branch of modern science known as Iridology. The data compiled from these scientific researches is a most interesting confirmation of many of Swedenborg's revelations and scientific discoveries.

Those committed to Swedenborg's philosophy and doctrines must inevitably appreciate that his message is of value not alone for itself, or as a revelation of the internal sense of the Scriptures, but also as a criterion whereby other systems of spiritual doctrine may be evaluated. And this, for the efficient reason that all of his assertions are consistent and may be recognized as component parts of an organic whole.

In the development of Iridology, during the past half century, discoveries have been made on the physical material plane which parallel Swedenborg's revelations, and corroborate his scientific conclusions. This later discovery has made possible a criterion for rational living corresponding to the spiritual criterion.

These assertions are made with a full appreciation of their implications, and of the fact that Swedenborg, himself, says:

> It is no proof of a man's understanding that he is able to confirm whatever he pleases; but to be able to ascertain that what is true is true and what is false is false—this is the mark and character of intelligence.

Further, we are told: "To think from causes and ends is a mark of wisdom."

Investigation of Swedenborg's scientific, philosophical, and theological works reveals a voluminous collection of literary labors that is astounding. How one man, with a quill pen, could have produced so stupendous an amount of material, almost passes belief. His extraordinary work on "The Brain," which in profundity of insight and conclusiveness still outruns modern anatomical research, would alone suffice to achieve fame for the average scientist.

The source of the great seer's amazing industry was his search for the human soul—a search which carried him throughout the whole realm of natural science. He went deeply into anatomy, physiology, psychology and all allied sciences. But he was destined not to find the soul on the plane of the physical material.

One who reads Swedenborg with any degree of understanding must admire the broad sweep of his mental horizon; a breadth and scope doubtless without an equal in the present civilization. Equally striking is his faculty of investigating the most minute details while maintaining always a proper perspective; never does he seem to lose his sense of relative values. Invariably he adduces adequate premises for all of his conclusions. This preservation of a sense of proportion gives a realization of a unity and a coherence in all things of the universe, which modern specialized sciences fail to give.

The development of the science of Iridology has run a course similar to that of Swedenborg. Although several investigators have participated in the work of formulating the principles on which this comparatively new science is founded, the heights and depths of human experience have been plumbed in order to establish the relationship of man to his material and spiritual environment. With the New Age, which Swedenborg tells us was ushered in about one hundred and fifty years ago, has come advancement in all lines of human endeavor. But coincidently with such ad-

vancement have arisen complexities and perplexities with regard to our material and mental existence which appear to be in exact ratio to human progress. This is particularly true of physiological and psychological problems.

The complex nature of modern civilization would seem to demand some kind of criterion for guidance on the natural plane of our existence. This criterion is to be found in Iridology, a science developed from studies of the iris of the eye, based on most careful, painstaking investigations of more than fifty thousand living subjects during the past half century. These studies consist solely in a careful scrutiny of the iris with the aid of a microscope or a magnifying lens, and a recording of the results so discovered on appropriate diagrams. The record is so executed that it illustrates contrasts of light and shade, with their many variations, all of which have their graded significance.

The iris is intimately connected with every organ and part of the body by means of the Sympathetic Nervous System. Innumerable instances have established that the internal status of the respective parts of the body, including the brain, is recorded on the surface of the iris, by well-defined marks and signs. The conclusions and principles warranted by investigations of a half century in this field are all in perfect harmony with Swedenborg's scientific, psychological, and spiritual precepts.

Iridology demonstrates concretely that the human organism consists of two general divisions, with the brain as the interior, and the rest of the body as the exterior division. In the eye, the "brain area" constitutes the upper sixth of the iris; the rest of the human organism is represented in the remainder. Thus, the right half of the body, together with the right hemisphere, is allotted to the right iris. Conversely, the left half of the body and cranium are represented in the left iris.

The brain is the organ of the mind, and is connected with every mental faculty of man. Researches as painstaking and conclusive as Swedenborg himself might have pursued,

have identified and localized more than seventy psychological centers, one-half of which are in the right and the other half in the left hemisphere. These discoveries are in accord with views of modern physiologists. For example:

Although there is still some difference of opinion among investigators as to the absolute limits of certain localized areas, it is settled beyond dispute that there are fixed areas presiding over motion, language and sight, and a strong presumption in favor of localization of the various forms of common sensation, of most of the special senses, and of the higher intellectual faculties. (H. O. Gordinier's Anatomy of the Central Nervous System.)

The cerebral hemispheres are organs by which are perceived those clear and more impressive sensations which can be retained, and regarding which we can judge; the cerebrum is the organ of the will, in so far at least as each act of the will requires a deliberate, however quick, determination; it is the means of retaining impressions of sensible things, and reproducing them in subjective sensations and ideas; it is the medium of all the higher emotions and feelings, and of the faculties of judgment, understanding, memory, reflection, induction, imagination, and the like. (Kirke's Physiology.)

In the development of Iridology, and in the localizing of the various areas, there was a vast amount of labor. It is now demonstrable that states of mind and body are recorded on the surface of the Iris by impulses transmitted to that sensitive "signal board" through the Sympathetic Nervous System.

In his great work, "The Brain," Chapter VIII, Nos. 451 to 476,* Swedenborg describes the functions and ramifications of the Sympathetic Nerves in a manner that reveals an amazing depth of insight. In "Heaven and Hell," he speaks of "knots, or ganglia, into which fibres from every organ enter, and there intermingle." His conclusions are in harmony with the findings of Iridology, to the effect that the Sympathetic Nervous System is the great connecting link between the brain, the body, and the iris, particularly with regard to the intimate bond of union between the

*As printed in *The New Philosophy,* Jan.-April, 1924, pp. 233-251.

brain and the eye. Again, in "The Brain," Vol. I, pp. 764-765, No. 44, in referring to the functions of the Corpora Quadrigemina, he traces the course of fibres from the cerebellum through the corpora quadrigemina, the optic thalami, and "thence, in conjunction with fibres of the cerebrum they direct their way to the eyeball, the coatings, the humors, the iris, and the pupil of the eye."

Modern anatomists, such as Gray, Cunningham, and others, are unanimous in their detailed description of the nerve circuit which links up the iris with every part of our organism. Briefly summarized, it is as follows:

The Sympathetic Nervous System, also known as the "gangliated cord," situated on each side of the spinal column, communicates with every portion of the spinal nerves, in addition to projecting fibres of its own into the various organs and tissues.

In the cervical region, these ganglia and nerves give off branches to form plexuses on the vertebral artery which enter the skull and communicate with the brain; the cervical ganglia also send another branch to form the carotid and cavernous plexuses which in turn direct fibres to the lenticular ganglion—a small, pinkish body situated about 10 m.m. back of the eyeball.

Finally, the lenticular ganglion gives off some twenty nerves which enter the suprachoroidal space, the shell of the eyeball, and ultimately terminate in the iris of the eye.

The above brief description makes plain the manner in which every organ and part of the body is indissolubly connected with the iris.

This perfect bond of communication between the iris and all parts of the body is the warrant for asserting that the Sympathetic Nervous System maintains an oversight of every physical and mental function; that the status of mind and body is registered on the surface of the iris, by signs that are specific and conclusive.

The discovery, through researches of Iridology, that the various glands of the lymphatic system are 'relay stations"

for psychic energy and physiological force, and that the removal of such glands is usually accompanied by serious sequellae, was anticipated by Swedenborg:

It is clear, therefore, that the nerves pour their juice into the glands, and that this juice, being then taken up by the lymph secreted from the arterial blood, is in its turn either immediately reabsorbed by the veins, or passes into the veins mediately through the lymphatic vessels, or is expended in the composition of a liquid destined for the uses of the nourishment and renovation of the body. (The Brain, Chapter IX, No. 617 as printed in *The New Philosophy,* Jan.-April, 1927, pp. 224-25.)

Iridology maintains that the cerebellum is the co-ordinating and controlling influence in all intellectual and emotional activities, as well as in all of the various physiological processes. In this regard Swedenborg states:

Three nerves, chiefly, originate from the medullary substance of the cerebellum—the vagus, the Great Sympathetic, and the trifacial. They are called Sympathetic, and are inserted into every one of the most simple parts and connections of each viscus, muscle and gland of the body, and they weave and construct the inmost textures of the same; wherefore nothing can happen therein which does not creep up at once through the fibres of these nerves and also through the rest of the fibres with which the cerebellum is connected . . . . in order to report there the condition of the ultimate or outermost things in the least and the greatest parts of the body. (The Brain, Vol. II, Chapter XXIV, No. 680, p. 276.)

The following is further and broadly significant:

For man's own will is continually leading away from order. His voluntary things continually lead away from order, but the involuntary continually lead back to order. It is for this reason that the motion of the heart, which is involuntary, is altogether beyond the control of man's will, and in like manner the action of the cerebellum; and that the motions of the heart and the powers of the cerebellum control voluntary actions, lest these should rush beyond all bounds and extinguish the life of the body before its time. For these reasons the primal activities of both, of the voluntary as well as of the involuntary, throughout the whole body proceed in conjunction. (Arcana Cœlestia, n. 9683; see also n. 4325.)

In "Intercourse between the Soul and the Body," Swedenborg affirms that spiritual energy is the active force which gives life and form to the body; that natural energy (physiological force) is the passive element which re-acts to the spiritual; that there is duality in every function or operation of the body owing to the co-ordinate active and passive factors just mentioned. This duality of functioning is graphically demonstrated by the phenomena that take place on the surface of the iris, particularly in connection with regenerative processes, both spiritual and physiological. To make this assertion clear, let us state it in more familiar terms.

There is Correspondence between the spiritual and the natural; between the mind and the various organs and parts of the body. Any deviation from this Correspondence is indicated in the iris by distinctly discernible signs; moreover, by signs which disclose *the degree* of such deviation from Correspondence. Conversely, signs are also recorded on the iris which reveal when such "dis-order" (disease, be it mental or physical) has become restored to a state of harmony or Correspondence.

When the mutual relations of the dual qualities of energy within the body are understood, it is not difficult to realize that all healing of disease of mind as well as of body is performed by spiritual force, with the collaboration, or reaction, of physical energy. With regard to restoration to health, Swedenborg assures us that "the Lord concurs with natural means." This is a fundamental with which Iridology agrees. But it is not to be interpreted too broadly, or indiscriminately. The Science of the Iris unqualifiedly demonstrates that permanent fundamental healing occurs only when the "natural means" employed are in Correspondence with the spiritual forces; that when other "natural means" which are not in Correspondence are promiscuously used, the effects are either merely palliative or actually suppressive. Swedenborg, always maintaining his sense of proportion, gives very fundamental instruction relative to

the "Uses for sustaining the body," which "relate to its nourishment, clothing, habitation, recreation and gratification, protection and preservation of state," as in 'Divine Love and Wisdom," No. 331. It is most significant that herein he includes only the materials obtained from the vegetable and animal kingdoms. In No. 420 of the same work he tells us that "The blood nourishes itself with homogeneous things, and purifies itself from heterogeneous substances." Obviously, homogeneous things are the materials which normally constitute the bodily structures, and which are derived through food; and heterogeneous things are worn-out, effete bodily materials, together with any substance outside the organism, which cannot become a normal component of the body.

Iridology concretely substantiates these doctrines, as may be seen from the following:

(1) Homogeneous substances only, i.e., such substances as may or do constitute the structures and tissues of the body, are the sole legitimate materials to be used for nourishment, and preservation of state (or maintenance of health).

(2) These materials are to be drawn solely from the vegetable and animal kingdoms.

(3) Substances other than the fifteen homogeneous elements of the body are "foreign materials" which cannot be utilized. Hence, they are decidedly injurious to the organism, the more so when administered during disease. Specific evidence of such injury are certain discolorations on the surface of the iris invariably occasioned by the presence in the body of such "foreign substances," and which denote vitiation of the blood. For example, it is a matter of experience and observation that iron, in the vegetable form, is homogeneous; a normal constituent of the body. But in the crude mineral form iron is heterogeneous, and is so indicated by a rust-brown discoloration of the surface of the iris; whereas the

vegetable form of iron produces no discoloration whatsoever on the iris. Further, the corrosive effect of crude iron on the teeth and mucous membranes, and its destructive influence on secreting glands and absorptive tissues, are well known.

All other substances derived from the mineral kingdom, when administered directly into the human body, produce characteristic discolorations of a similar nature on the surface of the iris.

(4) Briefly summarized. There is a Correspondence and affinity, between the body and the fifteen natural substances which make up its structure. Substances derived from the mineral kingdom, together with those from the animal and vegetable kingdoms which are not normal component parts of the human body, are injurious, because they destroy the harmony or Correspondence which normally prevails. It follows, therefore, that any substance that is injurious to the bodily welfare, shortens life in proportion to its dis-correspondence. And anything that shortens life is a violation of the Commandment: "Thou shalt not kill."

Specifically, the mere disappearance of the symptoms of a disorder does not invariably denote that the disease has been thoroughly removed, for symptoms may be caused to disappear in three general ways:

(1) By suppression; the application of means and agencies which so stultify the nerve fibres (and particularly those of the Sympathetic System) that underlying mental and physical conditions are arbitrarily repressed, only to re-appear, later, in some other, more deep-going form.

(2) By palliation; the use of means and methods which merely "gloss over" the symptoms, holding them temporarily in abeyance.

(3) Fundamental and permanent healing; the removal of morbid encumbrances of body and mind, together

with repair of organic lesions. Such results occur only when the "natural means" employed Correspond with the action of spiritual force.

The last named method represents healing in its truest sense; restoring the free, unimpeded flow of both spiritual and physical forces. It constitutes genuine spiritual and physical regeneration. Such healing corresponds, as Swedenborg states, "to conjunction of truth with good."

The topography of the iris is representative of man in his complex; for every organ and part of the body, together with more than seventy psychological centers, have their corresponding areas in the iris. This arrangement of "provinces" in the iris enables one to better comprehend the provinces of the Grand Man, which, in its complex, is typical of the human being. Here, indeed, is an interesting parallel between man the microcosm, and the Maximus Homo, which may properly be called the macrocosm.

The doctrine of general influx from the Grand Man into the bodily parts and organs, especially in those cases of so-called "spontaneous healing" (healing of organic lesions without either physiological aids or by conscious mental effort) may be concretely demonstrated by the phenomena which occur in the iris indicating such spontaneous healing.

Correspondences between the various psychological faculties and the respective organs and parts of the body lends itself admirably to demonstration and interpretation by Iridology. One who becomes familiar with the various areas in the iris, and thus realizes that the status of the mind and the body are thus visibly represented, must inevitably be impressed with the correspondential relationships so graphically exhibited.

In the brain area of each iris—the upper sixth of the eye—are found some thirty-six psychological centers. Among these are: perception, conscience, order, self-preservation (aggressiveness), firmness, continuity (perseverance), reason (judgment), benevolence (love of the neighbor),

veneration (love to the Lord, faith (hope), etc. The function of these faculties is representative of the functions of the various structures and viscera, which latter likewise have their respective areas in the iris.

Food taken into the stomach is representative of our mental and spiritual food, the process of digestion corresponding to examination, instruction, contemplation, reflection, and inauguration into uses.

The constant re-arrangement of ideas, the clarifying and purification of thought in the mind of an intelligent man, certainly is typified by the function of the spleen, which purifies the blood, and vivifies it preparatory to a similar process which follows in the pancreas. Finally, the vigorous chastening of the blood which takes place in the liver, and still more vehemently in the gall bladder, typifies the sorting and classifying of facts and ideas leading to concrete judgment, to definite and irrevocable decision of conscience.

A similar chastening process occurring in the kidneys, whereby the more fluid impurities are separated from the blood, would seem to correspond to the mental faculty of abstract judgment.

When we regard the area of the iris representing the intestinal tract, we may readily appreciate that the function of the small intestines, in subjecting the chyle to the action of the acrid, alkaline secretion of the liver and pancreas, is a reflection of that censorious faculty of the mind which stirs up our undigested opinions, absorbs the obviously useful facts and rejects falsities therein.

Finally, the function of the colon, in extracting the last vestiges of nutriment from the intestinal contents, is graphically representative of the manner in which we ultimately part with many of our stubbornly held preconceived notions, when enlightenment discloses the true quality of such falses and evils.

The foregoing refers only to the normal mental and physical functions. In those cases of abnormal (diseased

and evil) functions, the correspondence is even more striking.

The mental functions which correspond to the Will or the Love are represented by the phenomena in the right iris brain area, where we find thirty-six psychological centers. The complementary faculties in the opposite iris correspond to intellectual processes; to our thoughts, ideas and opinions. Swedenborg informs us that the cortical cells of the brain are the receptacles of the Will in the right hemisphere, and of the Understanding in the left; that

> Their changes of state are affections, and their variations of form are thought; the existence and permanence of these is the memory, and the reproduction is the recollection. Both taken together are the human mind. (Divine Wisdom, post., V.)

Obviously, the doctrine of mediate influx into the respective mental faculties is likewise comparatively easy of comprehension, in view of the direct visual contact with the seventy-odd localized centers in the brain area, and also because of the classification of specific signs which denote the status or quality of each mental faculty.

The interpretation of these records in the iris in thousands of individuals has confirmed what Drummond has said of the mind:

> In that small world, the Brain, each virtue claims
> Her own fair mansion. Veneration there
> Has found a temple; there Benevolence
> As in an ivory palace holds her court,
> High in front and prominent to greet
> Stranger and friend with salutation kind,
> And gracious welcome—there lodge all the powers
> Percipient and reflective; those which lead
> To question Nature; to arrange, compare,
> And truth from truth elicit—those which dip
> The Artist's pencil in the hues of heaven,
> That build the fretted dome, that shape and clothe
> The marble block with God-like lineaments,
> Or give sweet numbers to the poet's song,
> With beauty, grandeur, imitative grace,
> And eloquence Divine.

The records inscribed on the iris comprise the most complete and comprehensive system of character delineation and psychological analysis thus far given to mankind. Since this method of determining psychological traits is unbiased and impartial, it may readily be understood that as a vocational guide the reliability and completeness of the data so obtained is incomparable. There is much to commend this phase of Iridology to business, industry, and in educational circles, and in these fields it is attracting considerable attention and interest.

Swedenborg nowhere states specifically that he has localized the various brain centers corresponding to mental faculties, but many of his statements certainly imply that such centers exist, as witness the following:

Although the soul is everywhere, still it cannot feel or sensate every where; it cannot, unless it forms for itself organs capable of receiving. Although, therefore, there is but one force, the character of a function or use arises from its form or organization. Thus, in the brain, and nowhere else, are organs fitted for the reception of sensations. Every organized form, therefore, is derived from the one soul, but the soul operates differently according to the character of the organization. (The Brain, Vol. II, No. 683s, p. 293.)

The above is merely a variant of his familiar doctrine: "Spiritual influx varies according to reception."

For it is the office of the cerebrum to provide that the internal sensations shall flourish, and, as behoves in a regular system, that they shall live harmoniously among one another; and therefore it is its office to provide that the inmost sense shall be able to perceive, think, judge, and will; thus to contemplate ends, or to see whether a thing be true or false, and to insert it among its analytical conclusions. Upon the cerebrum, therefore, depend the faculties of remembering, imagining, craving, desiring, willing, etc. (The Brain. Vol. I, No. 64, p. 57.)

The office of sensation and volition is assigned to the anterior province of the cerebrum. (*Ibid.*, No. 71, p. 60.)

That all sensations chiefly affect the anterior province of the cerebrum, and that the voluntary conatus or efforts proceed thence, will be demonstrated below. If this portion of the cerebrum therefore is wounded, then the internal senses—imagination, memory,

thought—suffer; the very will is weakened, and the power of its determination is blunted. This is not the case if the injury be in the back part of the cerebrum, which is not subject in like manner to the general state of change. *The above divisions are called courts* (italics ours), because there the soul acts upon the rational mind, thinks, judges, draws conclusions, wills and determines the things concluded into action. (*Ibid.*, No. 88, p. 71.)

The cerebrum acts the part of a regulating organ not only of the inmost sensories, where the intellect resides, *but also of the internal sight and its memory and recollection*: of that faculty, namely, which presents to the intellect material ideas for discussion, in order that they may exist abstractedly from material terms. It thus acts as the regulating orgaan of all those affections which result from the internal sight or the imagination; consequently of all its delight, which, through the external organs of sense flow in from the circumfluent and visible world; and likewise of the appetites which are excited by the blood and its organs, that is, by the body. Nay, it also acts as the regulating organ of those lusts which are ascribed to the animal mind, and which result partly from the world and the body, partly from man's own ideas, and partly from the intellectual mind which gives its assent. For this internal depends upon the general state of the cortical substances, and their faculty of undergoing changes, inasmuch as it is the general state of the understanding. (*Ibid.*, No. 104s, p. 97.)

Experiences corroborated in thousands of instances in developing the science of Iridology warrant the conclusion that the right hemisphere of the brain is the seat of the emotional life—hopes, aspirations, desires, loves, and affections; and that the left hemisphere is the seat of intellectual processes—thought, ideas, and opinions. Thus, the right hemisphere corresponds to the Will or the Love; the left hemisphere, to the Understanding.

Swedenborg amply confirms these findings. In the "Spiritual Diary," nn. 1023, 1027, 1666, 1667, we are informed that the right hemisphere corresponds to emotional things, and the left to intellectual. Similar statements occur in "Arcana Cœlestia," n. 4052. Further, in "Arcana Cœlestia," No. 4410, we are informed that in consequence of distinct influx into the two hemispheres of the brain:

It has been made manifest to me by much experience that the sight of the left eye corresponds to truths which are of the understanding, and the right eye to affections for truth which also are of the understanding; consequently, that the left eye corresponds to truths of faith, and the right eye to goods of faith.

Iridology concretely confirms the foregoing, by means of the records on the surface of the iris.

Referring to Swedenborg's statements which occur in "The Brain," No. 104s, quoted above, in connection with "the cortical substances, and their faculty of undergoing changes, inasmuch as it is the general understanding," such changes occur in the plastic cells of the cortex in accordance with the character of one's emotions, and the quality of one's thoughts. Whereas fleeting expressions of the eyes denote merely transient thoughts and emotions, it is habitual thought and emotion which permanently impress the brain cells. These mental states are registered in the iris, in the respective psychological centers of the brain area, where they may be definitely read and interpreted. Thus, the status of one's loves, affections, hopes, desires, and aspirations are recorded in the right iris, and the quality of one's thoughts, ideas, and opinions are inscribed in the left iris. The signs in the iris corresponding to these variations of affections and of thought are corroborative of Swedenborg's statements:

The will and the understanding are called receptacles, because the will is not a spiritual abstraction, but it is a substantial thing, formed for the reception of love from the Lord; neither is the understanding a spiritual abstraction, but a substantial thing, formed for the reception of wisdom from the Lord. They actually exist. Although they are concealed from sight, yet they are in the substances which compose the cortex of the cerebrum. . . . Their changes of state are affections; their variations of form are thoughts; the existence and permanence of these is the memory, and the reproduction is the recollection. Both taken together is the human mind. (Divine Wisdom, Post., V.)

Thus the state of the Will and of the Understanding is depicted on the surface of the iris in a manner disclosing

the infinite variations of character, personality, and individuality, for no two persons are alike.

Probably the most powerful principle ever brought forth for distinguishing the relationship between what is spiritual and what is physical material is Swedenborg's Doctrine of Discrete Degrees. This wonderful teaching also enables us to differentiate the various planes of life in both the spiritual and the natural worlds. It is no mere accident, therefore, that Iridology provides an excellent medium for actually demonstrating these discreted planes of existence; that the iris reveals how the body sustains a specific relationship to the mineral, vegetable, and animal kingdoms; that the mind sustains a definite relationship to the various orders of existence of the spiritual world.

The "Sensory Mind," the connecting link between the mind and the body, with its centers of touch, taste, sight, hearing, and smell, has been definitely mapped out on the surface of the iris.

The "Inquisitive Mind," the level of consciousness whereby facts of knowledge are accumulated and stored, may be readily comprehended from the records in the iris.

The "Reasoning (or Rational) Mind," the level of consciousness wherein reason, logic, and comparison are exercised, which plane is likewise the gateway for influx of spiritual energy from the Higher Mind, is concretely demonstrated by Iridology.

The "Supraconscious Mind,"—the Spiritual Mind—the source of all energy which gives life and form to the body, is indicated by various specific signs disclosing how the reception of Good and Truth influences the Will and the Understanding.

We learn from Swedenborg that man's life is his ruling love; his dominating motive or impulse conditions his existence.

Iridology discloses that a man voluntarily "tunes in" for the reception of such spiritual influences as he elects shall exercise dominion over his every emotion, thought, and

action; hence, that he alone is personally responsible and morally accountable for making his mind and brain "a receiving station" for the quality of impulse, purpose, and intention which become the ruling force of his existence, whether it be greed for grain, pride of intelligence, worldly ambition, or various lusts and appetites. Further, that by virtue of being endowed with Understanding or Rationality, and Will or independent choice, man has freedom to align himself with all the constructive forces of the Universe; to co-operate with Good and Truth, which, far from being abstract things, are in reality two divisions of the most tremendous Power in existence. The records in the iris reveal the manner in which man uses his spiritual freedom with respect to the reception of Power in the capacity of Good and Truth, or its opposites.

Various lusts and appetites ascribed to the Gentiles are referred to by the Apostle Paul in Romans I, 29-31, and in Galatians V, 19-21. In the latter chapter, verses 22 and 23, he describes some of the virtues of the upright. It will be appreciated that, if such human vices and virtues are mirrored in the iris, then, indeed, we may affirm that: "The eye is the window of the soul."

Man is born into hereditary evils, both physical and spiritual, which are tendencies and inclinations to depart from the laws of Order. It follows, therefore, that regeneration, physical and spiritual, is indispensable to individual progress. No half-way methods, no palliatives, are to be entertained. Nothing short of complete, fundamental, and constructive action will achieve the removal of such inclinations and tendencies. Obviously, then, records of corresponding progress will accordingly be inscribed on the surface of the iris.

From the foregoing it would appear that both literally and correspondentially:

> The light of the body is the eye. If thine eye be single (light), thy whole body will be full of light, but if thine eye be evil, thy whole body will be full of darkness.

To the writer it seems clear that, to the wonderful revelations of Swedenborg, which constitute spiritual guidance of a rational and consistent character, the quite marvellous discoveries of Iriodology provide an ultimate support, on which these doctrines may rest, as it were. The thoughtful investigator must be impressed that humanity now has been given a dual criterion—one for spiritual, and the other for natural guidance.

The outline of the Science of Iridology, and its claims, presented in this paper is intended to call thoughtful attention to this comparatively new science. The special thesis of this paper is, that there is a well-established Correspondence between the appearances of the iris and bodily states and functions, and through these a Correspondence between the iris and the mind. A large part of the paper is devoted to showing that the Science of Iridology is in accordance with Swedenborg's psychological and physiological teachings.

J. David Larson.

"THE LAMB'S WIFE" A CELESTIAL CHURCH

By the Rev. Lloyd H. Edmiston..

IN studying the "wine question," I have found the subject interwoven with the identification and nature of both the spiritual and the celestial churches. Swedenborg says that "wine is predicated of the spiritual church"; and with equal definiteness it is revealed that must corresponds to the "truth from love to the Lord of the celestial church." It is evident to me that Swedenborg identifies the first Christian Church as a "spiritual church" dispensation. On the other hand, "the bride, the Lamb's wife," and the revelations given her, are characterized as of a celestial-church quality. When it is recognized that the New Church is to have more and more of a celestial-church trend and power, there are corollaries relating to church growth that begin to emerge into view, that vastly transcend in importance the right solution of the wine question.

My study, entitled "The New Wine of the New Church," is included in the printed report of the Committee on the Bread and Wine of the Holy Supper. From several letters received, I find that with some of those who concede the impressiveness of the evidence there presented, there remains a question as to the "spiritual church" quality of the first Christian Church; and a similar doubt concerning the celestial-church quality of the last and crowning dispensation of the Lord's Church upon earth. Allow me to quote from a letter commenting upon the thought that alcoholic wine represents Old Church doctrines, and grape juice the celestial truths of the descending Holy City. The letter reads:

> Your argument seems *unassailable*, provided your assumption that the first Christian Church was of the spiritual type, and that

the New Church is to be of the celestial type, is correct in a universal sense. I had supposed that the general character of the first Christian Church was that of the "natural" plane, and the general character of the New Church would be of the "spiritual" type, similar to the Ancient Church. . . . That the first Christian Church was "natural" is distinctly stated in many places, if I remember right. The next development, then, cannot skip a degree.

As the thought expressed in this letter is identical in character with that in several other letters received on this same topic, in answering the argument of this correspondent I shall be meeting the difficulties common to many who are thinking on this subject. If the crowning dispensation of the Church upon earth is to be of an increasingly celestial-church quality, it is important that this fact be recognized and kept in the foreground of our thought and our planning.

The first obscurity to be cleared away, relates to the exact meaning Swedenborg intends by the term "spiritual church." Here is the common stumbling block that must be removed before any progress can be made. The difficulty arises because Swedenborg uses the term "spiritual" with one or the other of two distinctly different meanings. When not speaking of the "spiritual church," or "the man of the spiritual church," he commonly uses the term "spiritual" in its ordinary meaning, indicating an other-worldly or spiritually-minded quality. If we used the term in this way, we should all agree that the New Church is to be a truly spiritual dispensation; and that the first Christian Church was of a relatively natural quality. But this usual meaning of the term "spiritual" is not the one Swedenborg has in mind when he calls a given dispensation a spiritual church; for he then loads onto the term a degenerative meaning not found in ordinary dictionaries. By the term "spiritual church" he means a church largely composed of, and altogether dominated by, the man of the spiritual genius, *whose will is closed and whose mind is darkened*. It is a matter of comparatively low hereditary genius and insurmountable limitations, rather than of the highest regenerate quality. The man of this genius cannot overcome the relative dark-

ness of his genius by the regenerative process; he cannot be regenerated as to his inner will; he cannot become an angel of the celestial heavens. When these facts are recognized and accepted, we realize that Swedenborg is not extolling the first Christian Church when he indicates that it was of a "spiritual-church" quality. This fact will be increasingly evident as we proceed.

My correspondent says:

> I had supposed that the general character of the first Christian Church was that of the "natural" plane. . . . That the first Christian Church was "natural" is distinctly stated in many places, if I remember right.

I have looked through Potts' "Swedenborg Concordance" under "Christian," "Christian Church." and "Primitive Church," and I find no place where such doctrine is taught; that is, in the sense of teaching that the first Christian Church was a "natural" church corresponding to the ultimate heaven of the other world. But if Swedenborg ever calls the first Christian Church "natural," it would in no wise change the fact that he teaches that it was a spiritual-church dispensation; because a "spiritual church," at best, is very much of a natural church. On this point let me quote evidence from the Revelations. We read:

> The good of the man of the spiritual church is in the natural, it does not advance further. (Arcana Cœlestia, n. 6454.)
>
> A spiritual man is not the interior rational man, but the interior natural man. (*Ibid.*, n. 4402.)
>
> Spiritual good is here described . . . but this good cannot come except through delights which are of the natural. (*Ibid.*, n. 8522.)

Paradoxical as it may sound to those unfamiliar with the meaning Swedenborg puts into the term "spiritual church," a spiritual church is always an interior natural church.

Clear knowledge of the inherent and inescapable limitations of "the man of the spiritual church" will convince any one that the last and culminating dispensation of the Lord's Church upon earth cannot be permanently of the

spiritual-church type. Let us read carefully the following descriptions of this genius:

The man of the spiritual church knows nothing but what he learns . . . and if he learns what is false, . . . he believes it, because he has no other perception than that it is so. (Arcana Cœlestia, n. 895.)

They who are of the spiritual church believe they are in the light; but they are in obscurity, nay in thick darkness as to truth Divine. (*Ibid.*, n. 8928.)

The quality of the man of the spiritual church (as to the will was shown by) that column being completely black, so that it cannot be diluted or tempered. (Diarium Minor, n. 4715.)

As therefore the will part has been so destroyed with the spiritual man as to be nothing but evil, and yet evil flows in from it perpetually and continually into his intellectual part, that is, into his thought, it is evident that the good there is comparatively obscured. Hence it is that the spiritual have not love to the Lord, as have the celestial, and consequently they have not the humiliation which is essential in all worship, and by means of which good can flow in from the Lord; for an elated heart does not receive at all, but a humble heart. Neither have they spiritual love towards the neighbor, as the celestial have; for the love of self and the world continually flow in from their will part, and obscure the good of that love. . . . He is thinking of a recompense, either from those to whom he does good or from the Lord in the other life; thus his good is defiled by the idea of merit. . . . When he has done any good, if he can make it known and thus set himself above others, he is in the delight of his life. . . . The spiritual man does not know what evil is. He scarcely believes any other things to be evil than those which are contrary to the Decalogue, and is not aware of the evils of affection and thought, which are innumerable; nor does he reflect upon them, nor call them evils. . . . All delights whatever of cupidities and pleasures he regards no otherwise than as good; and the very delights of the love of self he both seeks after, and approves, and excuses. (Arcana Cœlestia, n. 2715.)

With every regenerate man of the spiritual church . . . his cloud is dense; for he needs to learn what is good, and he has no perception whether it is so. Then also *falsity continually flows in . . . from his black-will part, that is, through it from hell.* (*Ibid.*, n. 1043.)

Even the spiritual angels are in many falsities, for we read:

They who are in the light of the moon there are not in pure Divine truths for they are in many falsities derived from the letter of the Word not understood; and yet these falsities appear to them as truths." (Apocalypse Explained, n. 401 (9).)

One of the most startling revelations of the quality of "the spiritual church" is contained in the passage that tells us that

Those who are spiritual are . . . called the "sons of concubines." That those ancients had concubines, was of permission for the sake of representation; namely, of the celestial church by a wife, *and of the spiritual church by a concubine.* (Arcana Cœlestia, n. 3246.)

Surely these revelations concerning the darkened quality and inherent limitations of what Swedenborg calls "the spiritual church" should cure us of any inclination to think that the last and crowning dispensation of all is to be of this interiorly deformed type. That glorious dispensation, we recall, is imaged forth, not as a concubine, but as *"the bride, the Lamb's wife";* in other words, as celestial rather than as spiritual. Clear knowledge of what is involved in the term "spiritual church" also removes all difficulty in acknowledging Swedenborg's teaching, that the first Christian Church was of the "darkened" spiritual type.

I will quote a few of the passages that make evident the spiritual-church quality of the first Christian Church:

That by Jacob is here represented not only the Ancient but also the Primitive Church, that is, the Christian Church, . . . is because these are altogether the same as to intervals, and differ only as to externals. (Arcana Cœlestia, n. 4772.)

The internals of the Christian Church are exactly like the internals of the Ancient Church. . . . The Ancient Church *did not differ one whit* from the Christian Church as to internals, but only as to externals. (*Ibid.,* n. 1085.)

That the Ancient Church was of the darkened "spiritual-church" type is so well known that we refrain from any quotations to prove it. If the Ancient Church is of the spiritual-church type, and the Christian Church is precisely similar, "differing not one whit," then the fact that the first

Christian Church was of that spiritual-church quality is fully established. But I cannot refrain from a little different line of evidence that is equally conclusive. When Swedenborg is outlining the doctrinal ways of thinking that are characteristic of the "men of the spiritual church," he simply paraphrases the doctrines of the Old Church. Consider the following:

> They [the men of the spiritual church] do not know, and do not want to know, that there is a spiritual sense in the Word. . . . *They said that faith is the only means of salvation, without good works.* (Arcana Cœlestia, n. 6945.)
>
> They do not comprehend how the Lord's human can be Divine. . . . Unless they believed that the body would again be conjoined with the soul, they would have no belief whatever in the resurrection. (*Ibid.*, n. 6945.)

When Swedenborg says that the above ways of thinking are the inherent and inevitable product of the darkened mind of the "man of the spiritual church," he obviously identifies the first Christian Church as of this deformed type. In passing, let us not forget that Swedenborg says that alcoholic wine is "predicated of the spiritual church."

By definitely establishing that the first Christian Church was of the "spiritual-church" type, Swedenborg makes it evident that it was identical in quality with the Ancient Church. If the New Church is to be like the Ancient Church, as several of my correspondents are inclined to think, then the last and crowning dispensation on earth will differ "not a whit" from the darkened quality of the first Christian Church. This would make a third and final church of that same type. If this were really true, there would be no hope for the race's return to the innocence of its infancy in the ripe wisdom of its maturity. But the evidence of Bible teaching, as interpreted by Swedenborg, makes it clear that no such pitiful fate confronts the Lord's Church on earth. Evidence of this will be given below.

If the New Church is not to be another repetition of the "spiritual church," then it must be more and more a celes-

tial church. Outlining the deformity inherent in a "spiritual church" has made us think such a condition to be too bad to be true of the Crown of all the churches. An opposite dilemma seems to confront us when we even suggest that the New Jerusalem is to be of a celestial-church quality. It seems too good—far too good—to be true. Knowing ourselves as we do, it seems an act of insufferable egotism for us, of the present New Church, to claim to be a part of a celestial-church dispensation.

There is something rather credible in this way of thinking, even though it reflects a profound misapprehension of what is necessarily implied in belonging to the beginnings of a celestial-church dispensation. Judging from letters I have received, I find that the first serious error back of the refusal to consider the New Church to be a celestial-church dispensation, is the thought that belonging to a celestial-church dispensation means to be "celestial" in the sense of being regenerate, or in process of being regenerated to the celestial degree. But this is not true. Being of the celestial church, like being of the spiritual church, is primarily a matter of hereditary genius and disposition, rather than a measure of one's advancement in the regenerate life. A sincere man of the spiritual church, if he sticks in the mere rudiments of the religious life, does not attain to the spiritual heavens; neither does the similar type of the celestial genius attain to the celestial heavens. A fully regenerate man of the spiritual genius lives in a higher heaven to eternity than the merely well disposed man of the celestial genius. In the present state of the Church upon earth, probably the great majority belonging to both the spiritual church and the celestial church fail to attain to their respective heavens. The merely well disposed of both types find their eternal home in the *same heaven*,—the natural, ultimate, or first heaven. Multitudes of the celestial genius, as well as of the spiritual, do not choose good instead of evil; and so from choice they become devils in hell. In fact the worst devils are of the celestial genius. Being of the celestial genius

does not mean that we are, or ever will be, of a fully regenerate quality; for some of that genius prefer not to be regenerated at all.

A little further on in my argument, I shall demonstrate the further fact that we may belong to a celestial dispensation without being of the celestial genius; that is, I shall show that each dispensation since the fall has included a subordinate element of the opposite genius. Before proof of this fact is given, there is another point that must be further considered: the idea that the first Christian Church was a "natural" church. The fact that Swedenborg definitely tells us that the Apostolic Church was of the spiritual type, should be sufficient to convince us; but there is a common plausible error that tends to obscure the force of what Swedenborg says on the subject. The fact that there are three heavens, and a celestial, a spiritual, and a natural dispensation in the descending series, is considered as implying that there should be three corresponding dispensations in the ascending series. The Jewish dispensation being counted as a dead "natural" church, the first Christian Church is considered as a living "natural" church or dispensation. If all this were true, the New Church, being next in order, should be a "spiritual church". This way of thinking would obviously require a total of six dispensations, *with the New Church the fifth and next to the last.* But as a matter of fact and revelation, the New Jerusalem is the last and crowning dispensation. Not only is the New Church the last, but it is also the *fourth,* instead of either the fifth or the sixth, in order from the beginning. We are aware that Swedenborg commonly makes the New Church the fifth instead of the fourth; but he tells us that the Jewish dispensation was not a real church at all, but a mere "representative of a church". Of genuine churches there are but two in the descending order, and two in the ascending series.

There are three heavens, but only two kingdoms in the heavens; and upon earth there are but two types of churches, even as the genius of all men is either spiritual or celestial.

There is no third genius required to people the ultimate heaven. While all in the celestial heaven are of the celestial genius, and all in the spiritual heaven are of the spiritual type, those in the first heaven are either celestial-natural or spiritual-natural. The ultimate heaven is provided to care for the multitudes of both the spiritual and celestial genius who stick in the rudimentary stages of the regenerative process. The final and celestial dispensation upon earth will continue, perhaps for centuries, to furnish multitudes of inhabitants for the natural heavens, in addition to those who will reach either the celestial or the spiritual heavens.

One more difficulty must be cleared out of the way before we shall be ready for the summing up of the argument. It has been made evident that belonging to a celestial dispensation does not at all mean that you or I are "celestial" in the measure or trend of our Christian experience. We have also seen that being of the celestial genius does not amount to much in those who stick in the merely affirmative attitudes and rudiments of the Christian life. The important fact has been recalled, that a really regenerate man of the spiritual genius goes to a heaven discretely higher and finer than the heaven that becomes the eternal home of the merely well-disposed man of the celestial genius. The important further fact needs emphasis, that you and I may belong to a celestial church dispensation without even being of the celestial genius. Each real dispensation of the Church is called either spiritual or celestial because the one or the other genius predominates and qualifies that age of the Church. A subordinate element of the opposite type has continued along with the dominant genius in each dispensation since the Most Ancient Church. There were remnants of the Most Ancient Church in the Holy Land when the Jews arrived. The negro race of today is of the celestial genius. There are also celestial church elements in the Old Church that will advance into the New Church. In a similar way, there will be large elements of the spiritual type in the New Jerusalem, at least in the early centuries of the New

Age. In the light of these facts, we can assume that we belong to the New Church, and that it is a celestial-church dispensation, without our claiming to be of the celestial genius,—to say nothing of claiming to be of a "celestial" quality as to the degree of our regeneration.

In explaining John's message to the Seven Churches, Swedenborg makes it evident that there are celestial-church elements in the Old Church that should advance into the New Church. Of the seven churches he says:

> [They represent] all those in the Christian Church who have any religion, and out of whom the New Church, which is the New Jerusalem, can be formed; and this is formed of those who approach the Lord alone and perform repentance from evil works. (Apocalypse Revealed, n. 69.)

The church in Ephesus, which is the first of the seven mentioned, is quite obviously of the spiritual genius. Perhaps this church is mentioned first because this type will be most prominent and obvious in the beginnings of the New Church from the Old Church, which is largely of the white race and of the spiritual genius. On the other hand, four of the seven churches are described in terms that indicate that they are of the celestial genius. This is quite obviously true of the church of Pergamos. The promise to the faithful of this church includes:

> The appropriation of the good of *celestial love* in works. . . . By hidden manna . . . is meant the hidden wisdom of a quality like that which they have who are in the *third heaven*. (Apocalypse Revealed, n. 120.)
>
> They will become *angels of the third heaven*, if they read the Word, draw doctrines therefrom, and approach the Lord. (*Ibid.*, n. 125.)

This evidence concerning Pergamos and similar ones of the seven, is very important, because it shows that there is a substantial *celestial-church* element in the Old Church that will be attracted to the New Church. The larger part of these celestial-church elements from the Old Church may not be even yet of the outwardly organized New Church,

though possessing a strong heart-hold upon its three essentials. Much depends upon us in determining when they will come to us. In many Old Church congregations, especially in the smaller sects that believe in "holiness", there is an element of the simple good who instinctively approach the Lord Jesus in their prayers and worship. These believe in His Word, and perform repentance according to His precepts as found therein. Salvation to them, means submission to His will, and power from Him to walk in His ways. This precious remnant, I believe, is already a part of the throbbing heart of the New Dispensation, even if they have never heard of Swedenborg. I fancy that we of the outwardly organized New Church of the present, are more the lungs than the heart of the Church Universal. I feel that it would be folly for us to think that we are, as yet, an adequate example of what the Lord's Church should be and will become. Because we of the present organized church may lack any conspicuous indications of celestial-church quality, in no way contradicts the fact that the New Dispensation will be more and more of that quality. We should not judge of the quality of the New Jerusalem, when it reaches its "appointed station", by the quality we have, so far, been able to manifest. Of the New Church—the Lamb's Wife—nothing is too good to be true.

For the increasing celestial-church quality of the New Dispensation we do not have to look entirely to the remnant of that quality from the Old Church. I believe that the brown races of Asia possess a much larger element of the celestial genius than the white race, and that they are beginning to turn toward the Lord Jesus Christ. The Doctrines make it especially evident that the negro race is to have a very prominent and interior role in the Church of the Holy City. This is indicated very clearly in what Swedenborg says concerning the establishment of the New Church among the more innocent natives of the interior of Africa.

Since Africans are of this character, . . . there is now revelation

among them. . . . They acknowledge the Lord for the God of heaven and earth. The things of the doctrines of the New Jerusalem concerning the Lord, the Word, and those in the Doctrine of Life . . . are orally dictated by angelic spirits to the inhabitants of that continent. (Continuation of the Last Judgment, n. 76.)

The angels were glad that the church that now perishes in Europe, will be established in Africa, and this will take place through revelations from the Lord. (Spiritual Diary, n. 4777.)

They are in the faculty of receiving the truths of faith, and especially its goods, because they are of the celestial genius. (Last Judgment Post, n. 116.)

Obviously the celestial-church elements of the New Church must still be largely an unknown quantity to us. Still, through faith in the Word, and in the Divine Providence, we may know that, from all sources, the celestial quality of the New Church is to grow stronger and stronger, and more and more dominate the life of the New Dispensation as the centuries pass.

Scattered through the Word and the Doctrines of the Church are many wonderful descriptions of the restoration and dominance of the celestial church. In Zechariah 12:6 we read:

In that day will I make the leaders of Judah like a furnace of fire among wood, and like a torch of fire in a sheaf, that they may devour all the people round about . . . that Jerusalem may dwell in her own place.

According to Swedenborg:

This treats of the establishment of a *celestial church* . . . that it is to be in the *good of love to the Lord*. . . . Her leaders mean the goods and truths of *that church*: the dispersion of evils and falsities by these is signified by "They shall be like a furnace of fire among wood, and like a torch of fire in a sheaf," and by "they shall devour all the people round about." (Apocalypse Explained, n. 600 (15).)

All this amazing activity and power of the celestial church restored, is to the end that "Jerusalem may yet dwell in her own place". "Jerusalem signifies the church as to doctrine"; and "to dwell in" is predicated of the good of

life. So the New Church is to have both its integrity as to doctrine and as to the life from the celestial church restored. The same message and gospel is found in Isaiah 2:1, 3:

> The word of Jehovah respecting *Judah* and Jerusalem: It shall come to pass *in the latter end of days* that the mountain of Jehovah shall be firm on the top of the mountains, and shall be lifted up above the hills, . . . and many peoples shall go and say Come ye, and let us go up to the mountain of Jehovah.

Explaining this, Swedenborg says:

> This, too, is said of a *new church to be established by the Lord.* "The mountain of Jehovah . . . means *Zion, and signifies the celestial church.* That *this is the primary thing of the church, and that it is to increase and gain strength,* is signified by "it shall be upon the mountains, and *lifted up above the hills* [the spiritual]. . . . All nations shall flow unto that mountain: . . . nations signify those in celestial good, . . . *and peoples those in spiritual good.* (Apocalypse Explained, n. 433 (19).)

It is to the "skirts of him that is a Jew" (the celestial) that the ten men out of all tongues and nations shall lay hold. (*Ibid.*, n. 433.) It is also the doctrines from the "*good of celestial love*" that are to shepherd the nations with a rod of iron. (*Ibid.*, n. 710.) All such prophecies describe the growing dominance and increasing power of the celestial church restored. It is "*the primary thing* of the church"; and it is to "increase and gain strength". "All nations shall flow unto it"; that is, to the celestial church. "Many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, . . . and He will instruct us of His ways." As the "peoples" signify "those in spiritual good", their saying "Come ye, and let us go up to the mountain of Jehovah", proclaims again the truth, that in the New Dispensation those of the darkened spiritual genius are to be instructed, inspired and strengthened by the Lord through "the Mountain of Jehovah", His celestial church. Such prophecies make it very evident that the truth and good of the celestial church possesses a tremendous activity, virility and power. We must obviously clear our minds of every vestige of the old thought, that the truth of the celes-

tial church is a dormant, unformed, and powerless thing. Another fact that is evident is, that this Church Triumphant —this celestial church restored—is none other than the Church of the Holy City.

If space permitted, proof could be piled upon proof, almost without limit, to demonstrate that the celestial church and its doctrines are to qualify the life of the New Day. The Doctrines were given through the powers of celestial perception provided in Swedenborg. That they truly embody the wisdom of the celestial heavens is confirmed by John's vision of the descending Holy City:

> John was carried away *into the third heaven*, and his sight there opened; before whom was manifest the Lord's New Church as to doctrine, in the form of a city, . . . the third heaven where are those who are in love to the Lord and in genuine *doctrine of truth from Him.* (Apocalypse Revealed, n. 896.)

The Doctrines of the New Jerusalem descend not only from heaven, but from the *third heaven* "where are those who are in genuine doctrine from the Lord". In another vision John saw the "woman clothed with the sun" who "represents the New Church about to be upon earth". (*Ibid.*, n. 533.)

> The woman clad with the sun signifies the church with those *who are celestial* and thence spiritual; and the moon under her feet signifies the church with those who are *natural* and *sensual* [the spiritual church]. (Apocalypse Explained, n. 708.)

The man-child to be born of the woman "signifies nascent doctrine from the good of spiritual love". (*Ibid.*, n. 710.) Concerning the prophecy in Isaiah 37:30, we read:

> Judea and its king signify the *celestial church* with those who are meant by "Judah," whose regeneration is effected by the Lord by the implantation of celestial good. (*Ibid.* n. 706(17).)

> And the nations which are saved shall walk in the light of it [the Holy City] . . . signifies they who are in the good of love to the Lord, which good is called *celestial good*. . . . They who are in celestial good from the Lord have Divine truth inscribed on

their life . . . and likewise see them inwardly in themselves as the eye sees objects. (Apocalypse Revealed, n. 920.)

"Behold the tabernacle of God is with man" signifies that the Lord from love declaring the glad tidings that He Himself will now be present with man in his Divine Human. . . . By the tabernacle of God is meant the *celestial church,* and in a universal sense the celestial kingdom. (Apocalypse Revealed, n. 882.)

Thus the *"celestial church"* is the "tabernacle" in which the Lord will be present with men on earth.

The evidence I have presented is sufficient to prove that the Doctrines of the Holy City are of a celestial-church quality, and that the New Jerusalem is to be more and more of a celestial-church dispensation. Surely, the Crown of all the Churches, including the Most Ancient, must herself be of a restored celestial-church quality; surely, the woman clothed with the sun who is "the bride, the Lamb's wife", must be one capable of a truly celestial love for her Lord.

Practical and far-reaching results should follow from the definite knowledge that the New Church is to be a celestial-church dispensation. One immediate result, of quite secondary importance, is that it should wean us away from the use of alcoholic wine in the communion. We should reject the fermented wine that is "predicated of the spiritual church", and use instead the unperverted juice that represents the "truth from love to the Lord of the celestial church". Other and more vital changes in the trend of our church thought and life would be encouraged by this acknowledgment of the celestial-church power and destiny of the Crown of all the Churches. To begin with, a profound sense of our present unworthiness for such a role should humble us before the Lord. If our present quality is such as to largely prevent the celestial church remnant in the Old Church from enlisting under our banner, and also such as to prevent our making an effective appeal to the celestial church elements in so-called heathen lands, then we must most seriously consider what we must do in order to provide an adequately helpful and happy home for this heart-of-the-

church type of people. Sometimes I imagine I catch a glimpse of what is required.

What will appeal to the stored remains of celestial good in the human heart? Such stirring of the depths must be more than emotional; it must be exceedingly practical; it must pave the way for changed lives. Once enlisted on the Lord's side, initiates must be given work to do for His Kingdom.

> The celestial man is regenerated through knowledges of *good, first,* but the spiritual man through knowledges of truth, first. (Arcana Cœlestia, n. 3502.)

The celestial are supremely interested in learning what is good; that is, in learning of the life and the motives that are pleasing and acceptable to the Lord Jesus. They are not greatly interested in anything else. Christians of the spiritual genius, on the other hand, delight in debating theories and doctrines; and in life they are satisfied with, and a little proud of, a fine integrity in their relations to their fellow men. The soundly converted men, of the celestial genius, must go beyond this; they do not "arrive" until they enter into a life-humbling and life-sanctifying love for their Savior and Lord. Those of the celestial genius have at least a flickering remnant of perception; and therefore their power for self criticism and "conviction of sin" is much greater than that of those of the spiritual genius. They know that to love the Lord they *must do what He wants them to do.* Clear knowledge of what is required, must lead to a crisis of decision and of self-surrender. In order to win the confidence of this genius, I believe, the Church must center much of effort in the endeavor to lead the unconverted to repent of their sins and accept the Lord as their daily Guide, Companion, and Savior. Such definite conversion is the only means to a fair and honest start in the regenerate life.

It is true that the first joy of this experience gives place all too soon to weak, half defeated, and thoroughly infested states. The inner purpose is fixed and fine, but the infernal selfhood fights desperately to save its life. If the

Church is to help converted Christians to press on in this strenuous experience of actual regeneration, she must herself move along this highway of the Lord. For her own sake, and for those she would shepherd, she must clearly vision and lead on to the definite further goal of a Sabbath state of joyous activity and of complete victory over the besetments and the inhibitions of the natural selfhood. A Church rich in the experimental knowledge of the Lord's power to save from sin and to glorify the faithful with complete victory, will be a church that truly knows and loves the Lord. Such a church will have a flaming message. It will be "evangelistic" in the best sense of the term. And it will be a church that will grow. Allow me to repeat again the Lord's promise and prophecy:

> I will make the leaders of Judah like a furnace of fire among wood, and like a torch of fire in a sheaf, that they may devour all the people round about.

LLOYD H. EDMISTON.

SWEDENBORG'S EARLY LIFE AND EDUCATION

By the Rev. Lewis F. Hite

THE task of writing on Swedenborg is attended with extraordinary difficulties. To begin with, Swedenborg not only had his own large place in history, but he was a unique maker of history; and although his life was simple and concentrated, it was immensely busy—busy with matters of deep, exalted, and enduring interest. The penetration, range, and elevation of his thought give his work a character that demands the utmost exertion of our trained and cultivated powers. Though not lacking in worldly interests and achievements, his real work was in the intellectual and spiritual domain.

The course of his long life presents to our view two well marked stages. Up to his fifty-fifth year he was engaged in the systematic pursuit of the natural sciences and natural philosophy. At this time, a crisis occurred which turned all his energies to the study of spiritual life; and he pursued this study with the unparalleled advantage of having had his spiritual senses opened to the inner world while still in the body of flesh and in the natural world. This admitted him into the spiritual world as an objective realm, and enabled him to report upon the actual conditions of life there, and upon the constitution of that world. According to his own account, the Lord appeared to him in person and commissioned him, under special enlightenment, to open the spiritual and internal senses of the Bible, and thereby provide the appropriate means of His Second Coming.

This is a unique record, and one which involves the utmost stretch of human powers to follow, to understand, and to expound. We cannot hope to accomplish this task all at once; but by doing each one his best, we may make significant progress, and give the world more and more the benefit of the Divine and spiritual truth therein disclosed.

We may hope by following closely his life and the proggress of his work, to make Swedenborg better known and better understood by the world of practical life, as well as by the world of letters. To do this I propose to take up one by one the several periods and stages of his life, and study them as best I can in the light of history, and in the light of advanced science and philosophy, as well as in the light of his own thought.

It is by no means easy to trace the historical connections of many of his statements, either in his earlier or in his later works. We are faced with the task of distinguishing between what he took from the current knowledge and opinion of his day, from what he took directly from the great writers of the past. We know as a matter of fact that he studied with systematic care some of the classical philosophers; for example, Plato, Aristotle, Descartes, and Leibniz. "The Philosopher's Note Book" now appearing in translation in *The New Philosophy* is a treasure house of authentic information as to his knowledge of these pre-eminent philosophers. Nor is it less easy to separate statements derived from history or common knowledge from those which are his original contributions to the thought and knowledge of the world. Swedenborg, of course, wrote in mediæval or scholastic Latin, and thereby incorporated a highly developed scientific and philosophical vocabulary, as well as a very highly organized body of science and philosophy.

To be sure of Swedenborg's meaning, therefore, he must be read with a complete grasp of this background; for his statements are often precise reproductions of the thought and language of the learned world of his day; but just as often they are precise statements of his own thought, and meant to be new and original. It is the constant tendency, if not effort, of the modern reader to interpret Swedenborg each in the light of his own intellectual background, and in the light of the general background of today. This no doubht is an interesting and profitable undertaking, but it amounts to translating him into the vernacular of the present

day, and into the commonplaces of our every day thought and speech. In so doing we may miss altogether the precise meaning which Swedenborg intended to convey, which is really his new message to the world. To get this message, we must appreciate that Swedenborg's mind moved habitually on a higher plane than the ordinary, that he was for the most part dealing with intellectual and affectional experience above our usual attainments, and often beyond our reach. In short, however important or necessary to keep constantly in mind the historical, scientific, and philosophical background, it is essential to get the meaning Swedenborg intended when he was expressing his own independent and original thought. This involves the effort to rise to higher levels of both thought and affection and to become at home in the life of a higher degree of spiritual enlightenment. We cannot without loss neglect the light of history and the light of our own day; but the light which Swedenborg brings is more important both for our reading and for our living.

Our first effort, then, will be to gather up the circumstances of his early life, and get the background of his childhood and youth. The biographers have spent considerable time in tracing his heredity, and in presenting the characteristic traits of his ancestors. This helps us to some extent to account for his intellectual vigor, for his powers of endurance, and for his indefatigable industry. But in the end his character was due to the selection and adoption of certain principles of life.

Emanuel Swedenborg was born at Stockholm on the 29th of January in the year 1688. His father was Jesper Swedberg*; his mother was Sarah Behm, daughter of Albert Behm, Assessor in the College of Mines. Jesper Swedberg was the son of Daniel Isaksson and Anna Bullernaesia. These names are examples of the Swedish custom of marking persons by the names of the places or estates with which

*The son's name was changed to Swedenborg in 1719, when he was ennobled by the Queen.

they were connected. The name Swedberg comes from the estate "Sweden," of Daniel Isaksson. So too Anna Bullernaesia, Jesper Swedberg's mother and her father Petrus Bullernaesius, were named from the parish of Bollnäs.

Swedenborg's forefathers were men of character and position. Both of his grandfathers, Daniel Isaksson and Albrecht Behm, were mine owners; the latter was also assessor of mines, the post which Swedenborg afterwards held. Petrus Bullernaesius, one of his great-grandfathers, was the first school-master at Kopparberget, and afterwards pastor of the church at Swärdsiö. Two of his great grandfathers, Jonas Michaelson Behm and John Eskillsson, were burgomasters. Further back, Michel Behm was an officer of Queen Christiana; and his father Isak Behm was an admiral under Charles IX.

With this heredity and these ancestral associations, both Swedenborg and his father were at home in the best social and public life. They were both men of high social position, and enjoyed free access to court life, as well as the special favor of royalty. They both served with distinction in high public positions.

At the time of Swedenborg's birth, his father was chaplain to King Charles XI. As Court Preacher, he was brought into contact with the court and government circles, as well as with the most distinguished men from all parts of the country. His preaching was direct and fearless, inspired with intense religious zeal, and highly charged with the precise words of the Bible. He applied the language of the Bible both to his own life and to the public and private life of his hearers. A man of no ordinary parts and attainments, he made a profound impression both by his preaching and by his personal contact with men of all grades.

As preparation for his life's work, Jesper Swedberg* pur-

*Jesper Swedberg, Swedenborg's father, was really an extraordinary man, who would have attained prominence in almost any age or any circumstances and it is well worth our while to study his character and career.

sued a course quite similar to that of his son Emanuel. First of all he enjoyed the painstaking instructions of his mother, whom he compared to the mother of Augustine; he was then sent to school at Fahlun, but this proved an unhappy venture. At thirteen he was sent to the University of Upsala, where he spent three unprofitable years under an incompetent preceptor. In 1669, at the age of sixteen, he was removed to the new University of Lund, where he was fortunate to enjoy the personal attention of P. Holm, Professor of Oriental Languages, an accomplished scholar and a well trained philosopher. Here he made progress in his language studies, and acquired skill in the use of dialectic. He also had the advantage of association with Samuel Pufendorf, the eminent jurist. After four years in Lund, he returned to Upsala. He chose the Theological Faculty, and after two years, was taken into the family of Dean Brunner, Professor of Theology, as private tutor of his son, Sabastian. Concerning this experience he wrote:

> In Brunner's house I learned much that was good, both in respect to manners and literary acquirements; but especially I learned how to lead a pious, honorable, and serious life; for he himself was spiritually minded both in his conversation and in his intercourse with others, in his dress and in his whole being.

It is interesting and characteristic that about this time he took part in a disputation on a thesis, "On the Use and Value of Agreement of the Fathers in Dogmas of the Church." He also pronounced a funeral oration; and under the auspices of Brunner, he preached occasionally. At Brunner's death in 1679, he preached for three years in the Church of the Prebend, during the years of grace enjoyed by the widow. He obtained the degree of Master in 1682; and on February 12, 1683, he was ordained. In the same year he was appointed pastor of the Royal Guard.

Jesper Swedberg, as a man of unusual character and abilities, exerted a wholesome and invigorating influence upon all classes of his fellow citizens. His career is worth

following for its own sake, and especially for the light it throws on some of his son Emanuel's prominent traits.

At the age of thirty he married, and was well established in his position as chaplain to the King. But his education and further preparation for best service to his country would be advanced by taking, as was usual with young men of position, a few years of foreign travel, to see more of the world and of its leading men. Early in 1684 he obtained permission from the King, and set out for a year's journey, which took him to England, France, Holland, and Germany. He spent three months in London and Oxford, where he enjoyed "the learned intercourse of Bishop Fells and the great philologist, Bernhardi." In discussing the subject of Church Union with Bernhardi, he said: "For this purpose, the Lord's hand, and impulse from the Highest, prayer, and a peace-loving disposition are required." In France he admired the care the Roman Catholic Church took of the poor and needy. At Strasbourg, he was hospitably entertained by Professor Bebel, of Theology and Church History, and formed a valuable acquaintance with Sabastian Schmidius, whose translation of the Bible into Latin his son Emanuel afterwards used. In after life he looked upon these two men as his "two spiritual fathers." He was disappointed in his earnest desire to visit Spener; this purpose was frustrated by the illness of the famous Pietist. From Strasbourg he proceeded to Heidelburg, Mannheim, Giessen, and other places, and cultivated the acquaintance of men of note. At Frankfort, he made the interesting acquaintance of Ludolphus, the only one he met on his journey who could converse in Swedish, and who made the humiliating remark that "there had never been published in Swedish a Swedish grammar." Swedberg took this so much to heart that he afterwards wrote and published the first Swedish grammar. At Hamburg he stayed two months and a half with "the learned Oriental scholar," Edzardus. Swedberg saw in him "the priesthood in its noblest aspect." He took part with great satisfaction in the doctrinal classes which Edzardus

held every Sunday afternoon with his young people. On July 30th, he left Hamburg, and arrived at Stockholm on the 7th of August, 1685; and so brought an end to his travels, which added much to his stature as a man, and as an educated public servant.

He resumed his court preaching, and for a whole year supplied the pulpit of another royal chaplain without recompense. In the meantime his predecessor in the regimental chaplaincy claimed half the salary for the year he was abroad. Swedberg yielded it without a word of contention, and even rejoiced that he could do so free from all ill-will. His remarks as to this occasion are worth quoting, to show his spirit of devotion to his calling. He exclaims:

> How good and excellent it is, not only to read, teach, and preach God's Word, but also to live in agreement with it, and to practise it accordingly; especially for us, ministers of the Gospel! I, therefore, always pray King David's beautiful prayer, "Incline my heart, O Lord, unto Thy testimonies, and not to covetousness." So little was I ever troubled about receiving my stipend, that I never sent a reminder to a farmer who owed me his tithe, but was satisfied with what he gave me of his own free will. I had so much to read, write, and preach about, that I never had either the time or the desire for such things; neither have I become poorer thereby, nor been defrauded.

He served as Royal Chaplain for six years, from 1683 to 1689. In the meantime he lived in Stockholm, and during this time his son Emanuel was born (January 29th, 1688).

As an illustration of the zeal, industry, and devotion with which he performed his duties, we have his recital of his method with the regiment of the Royal Guards. He did not stop with the preaching, but gave his regiment regular instruction in the catechism. Here is his account of it:

> In my duties with the regiment of the guards, with God's grace I gave satisfaction to high and low, although I was not indulgent with them, either in preaching or calling them to account. I examined them diligently in the catechism, in accordance with the royal orders at every muster, and at all their meetings—yet in the mildest and most moderate manner. They had not been accustomed

to this. Wherefore, whenever they saw me coming, they trembled, as they afterwards told me, much more than when they went into battle with the enemy. But after I commenced talking with them in an affable and mild manner, telling them stories from the Bible, and strengthening them in their faith and in their Christian course of life, the company which I had examined first would not go away, when another came in to be examined, but they pressed around me and almost bore me down. The officers also voluntarily sat around the table and engaged with me in good, useful, and edifying discourse. Once I made a promise to the whole regiment, which consisted of upwards of twelve hundred men, that on the next muster, which took place once every year, I would present every man who could read with a copy of Archbishop Dr. Swebilius' catechism. I also wrote in these books the names, about three hundred, of all those who could read. A year afterwards, when the whole regiment was mustered near Upsala, nearly six hundred could read. This amounted to six hundred dalers in copper; for each catechism cost a daler. My promise I had to keep and to honor. I went to his Majesty, Charles XI at the castle, and in all humility made him acquainted with this; he immediately pulled out his purse filed with ducats, took a handful, and gave them to me without counting them.

Swedberg was equally straightforward and energetic, not to say dogmatic, in his court preaching. The schools in Sweden at that time were in a deplorable condition, and he was determined to do something to improve them. He made known his wishes both in private and in public to the King. On Friday, May 4, 1686, he preached a sermon in the castle at Ulriksdal, where the King, the Queen, the Queen-dowager, the Crown-prince, and many courtiers were present, choosing as his text, "The children of Israel did as their fathers before them had done." On the basis of this text, he made some sharp observations on the necessity for Christian instruction of children, and for the improvement of schools. In plain and direct terms he said:

I will tell you, your Majesties, what God has spoken about you, in the Old Testament, viz., that kings ought to be the laborers of the Church, and princesses, its nurses. This word is certainly not obeyed by appointing certain persons to act as godfathers and godmothers in your stead. No, you must take better hold, you must

actually promote the education of the young, must see that the schools and their teachers are doing well, and that everything is put in proper order.

The next week he preached again on the same subject. This time he followed his impulse to use illustrations and parables, and introduced school children in dramatic fashion, and let them state their own case. With forceful words, he declared how little all the polish of culture and refinement could do to replace the want of spiritual training both in schools and in the Church. The King was much impressed, and set to work to get information about the actual conditions of the schools. He sent for one of the clergymen of Stockholm, and asked him about the schools of the city, adding that they were talked about in sermons. "By whom?" asked the clergyman. "It does not matter," answered the King. "What is said about them in sermons?" "That the teachers are good for nothing, and that we must get better ones," the King replied. Iser, the clergyman, said that so long as the pay was so small, better teachers could not be expected. The King was displeased that he had never been informed of this before, declared his wish to raise the pay of all the teachers in the land, and sent word the same day to Swedberg of his determination to do so. Swedberg returned grateful thanks, but added that he had a better proposal, which was to issue an order for the government of the schools, that henceforth school-masters should have an honorable rank among the better classes, and that after having served well for three years, they should be offered a good curacy. The King showed his interest in the man, if not in his proposal, by appointing him ordinary royal chaplain the same day. This was an elevation in rank, but he had to serve without compensation, which he did for four years, from 1686 to 1689. His plain and bold preaching offended many. An officer once went to the King, and asked: "Shall a parson speak in this style?" The King said: "Did the parson confirm his sermon by God's Word?" The answer was "Yes." Then, said the

King: "If the parson has God's Word, the King has nothing to say against it."

In 1690 the King renewed the evidence of his favor by appointing him pastor in Vingäker, and within the next year appointed him dean of the Cathedral of Westeräs. But Swedberg declined the latter because of the feud that existed between the governor and the bishop there. He also declined another pastorate the same year. In the meantime he kept up his vigorous preaching. This brought him into difficulties with men of position; but the King protected him, and continued to show him favor.

In 1692 Swedberg moved to Vingäker, where he had some of the happiest experiences of his life. The people were as devoted to him as he was to them. He allowed the widow and children of his predecessor the use of the parsonage and all that belonged to it for one year, and paid all their taxes. The people showed their love and affection by pulling down the old and dilapidated parsonage, and building a new and comfortable one. Along with his piety and devotion, Swedberg had a shrewd sense of practical advantage. Referring to his treatment of the widow, he said:

> Nor did I lose anything by doing so, for I am firmly convinced that more blessings and riches accrue from the prayers and petitions of widows, and of the fatherless and afflicted, than from the largest pastorate.

Swedberg now felt himself happily settled. He was in Stockholm, preparing to move his furniture to Vingäker, when he was surprised to receive from the King an appointment to the third professorship of theology in the University of Upsala. The appointment was followed by a letter from the King expressing his gracious hope:

> That Swedberg would accept this charge, as a token of God's dispensation and the King's favor; and that he would consequently lay aside private considerations, and consent to accept this office, and with his customary industry and zeal propagate pure evangelical doctrine.

The king knew Swedberg's reluctance to accept added

preferments, and he took this way of anticipating it. Even so, Swedberg plead to be excused. He dreaded to encounter the theological differences and controversies which then prevailed in the University. He knew in particular that one Bilberg "did not even follow God's Word to the extent of attributing to it authority in natural things, defending the opinion that the Sacred Scripture is addressed only to the vulgar." He urged these reasons with the King, but to no avail. "Well, then," he said, "in the Lord's name, as it is useless to refuse, it shall be so. I will, with God's help, do my best; only I must ask your Majesty to stand by me, and protect me from intriguing enemies." "That we will. do," said the King. Swedberg then stretched out his hand, saying, "Your Majesty will give me your hand upon this." The King did so.

On the tenth of November, 1692, Swedberg entered upon his new duties. His apprehensions were not unfounded. A report had been circulated, that if this pietist came, no student would be allowed to wear either sword or wig. He determined to overcome opposition and misunderstanding by gentleness, and he was too busy to concern himself with what the students wore. In the end he secured the affection of the students, and the King had no trouble to keep his promise.

About a month after his arrival, the King appointed him Rector of the University. He was consequently in office at the time of the jubilee of Sweden's adoption of the principles of the Reformation (1593), which was celebrated Feb. 27, 1693, and the days following. It fell to his lot to prepare one of the programs of the festival. He early signalized his administration by relieving the University of the burden of a long-standing law suit. He did this by a direct and effective appeal to the King.

In the meantime, before his appointment to the position of Rector of the University, and while he was yet chaplain of the Royal Guards, he was appointed a member of a committee established by the King in 1686 to revise and im-

prove the translation of the Bible. With characteristic energy and earnestness he pushed forward the work to rapid completion. He also made all the preparations and advanced the money for its immediate publication. But when the work was brought before the committee for adoption, the chairman, E. Benzelius, opposed the changes on the ground that they were too sweeping, and that no changes were required. The cummittee supported this view, and rejected the work.

Swedberg was by nature and habit a thorough-going reformer. He was also severely practical. For him to see a need was to supply it, and to have an idea was to put it promptly into execution. One of his reform ventures, which cost him much labor and sore disappointment, was to revise and improve the Swedish hymn and psalm book. He called to his assistance some of the most advanced men in Swedish poetry and hymnology. When the work was finished, Swedberg, with business-like efficiency, had it submitted to the proper series of authoritative committees—to the committee that had rejected his Bible, to the chapter of the Cathedral at Upsala, and finally to the House of the Clergy. The King was much pleased, and ordered the book to be printed. Accordingly, all objections being removed, it was printed in four different editions, in 1694 and 5. But as soon as it appeared, personal animosities were aroused, and a small group of the disaffected began a savage attack upon the changes that had been made. The result was, that the King ordered the whole edition to be suppressed until the Bishops of the realm could meet and pass upon it. The Bishops pronounced against it, on various grounds, the chief of which was that some of the prayers contained erroneous doctrine, especially one that addressed the Lord both as the Son of God and the Son of Man. This was thought to be Arianism. Such was the final disposition of the matter. But in spite of these reverses Swedberg retained the King's favor, which was manifested by yet other appointments to high position. In rapid succession

came the appointments as pastor of Danmark, where he had preached as a student, as first professor of theology in 1694, and as Dean of the Cathedral of Upsala. Next came his appointment as Bishop of Skara. With reference to this appointment his own words are characteristic. He writes:

> On the 21st day of May, 1702, the royal decree came, by which my unworthy self was to become the Bishop of Skara. I had never expected this. It was the fourth royal decree I had received. And with a clear conscience I can declare before my God, who knows everything, that I never coveted this, never opened my mouth, and never stirred a step, still less gave a farthing, to obtain it. For I had always been an enemy of all importuning and bribery.

On July the sixth, 1703, Swedberg arrived in Brunsbo, his future episcopal residence. He administered his office with the same zeal, energy, industry, and efficiency which had marked his conduct in his previous positions. The story of his thirty years' episcopate is full of personal, dramatic, and official interest, but we cannot go into the details. It is a matter of special interest that during this period he was made Bishop of the Swedish churches in America, and also of those in London and Lisbon, and that under his administration these churches were active and prosperous.

When his father left Stockholm to take up his permanent residence at Brunsbo, Swedenborg was a lad of fifteen. We know little of his education up to this time, but we can imagine the impressions he received from his pious, zealous, devoted, and industrious father. Fifteen years under the influence and in the atmosphere of such a home was a good education in itself; and doubtless he was well advanced for a boy of his age. But now came a sudden break. No longer under the direct influence of his father and home, he was to enter upon a second critical stage of his life and education. His older sister Anna had in the meantime married Eric Benzelius, who was then librarian in the University of Upsala, and soon afterwards professor of theology there. During his student life at the University, from

1703 to 1709, Swedenborg was, it seems, left in the care of this sister and his brother-in-law.

Surprisingly little has come down to us about Swedenborg's childhood and youth. We may infer much that is interesting and important from the circumstances under which he grew up, but the actual record is exceedingly meagre. We have his own statement as to the date of his birth, given in his letter to Dr. Hartley. We have also in Sandel's Eulogy, pronounced in the Swedish House of Nobles, a reference to the thoughtful care that was bestowed on his education. In his letter to Dr. Beyer, written November 14, 1769, Swedenborg tells of the religious experiences of his childhood. He writes:

> I will now give you an account of my first youth. From my fourth to my tenth year I was constantly engaged in thought upon God, salvation, and the spiritual affections of men. And several times I revealed things at which my father and mother wondered, saying that angels must be speaking through me. From my sixth to my twelfth year I used to delight in conversing with clergymen about faith, saying that the life of faith is love, and that the love which imparts life is love to the neighbor; also that God gives faith to every one, but only those receive it who practise that love. I knew of no other faith at that time than that God is the Creator and Preserver of nature, that He imparts understanding and a good disposition to men, and several other things that follow from thence. I knew nothing at that time of that learned faith which teaches that God the Father imputes the righteousness of His Son to whomsoever and at such times as He chooses, even to those who have not repented and have not reformed their lives. And had I heard of such a faith, it would have been, as it is now, above my comprehension.

In reading this, we should bear in mind that it is the report of a man of eighty-one concerning what happened in his childhood; nevertheless, we may take it as a correct report of the facts. We know that children are very sensitive to religious influences, and take a keen interest in religious discussions. Swedenborg seems to have been more than usually sensitive to religious impressions, and to have taken an unusually active part in such discussions. No

doubt this was due primarily to his natural disposition; but this disposition must have been immensely stimulated by the open and animated discourse of his father. We may, if we choose, consider the reference to the angels speaking through him, as a figurative language of his admiring parents; but it is just as well to take it literally, as Swedberg himself was a devout and firm believer in the presence and influence of angels. The religious experiences of his early youth and later left Swedberg convinced and profoundly impressed that he had a special guardian angel. He was quite ready therefore to think of angels speaking through his little son. His mind dwelt constantly and vividly on angels and heaven as present realities as well as familiar conditions of his future existence. One very impressive instance of this occurred at the death of his eldest son, a boy of about twelve. When on his death bed, his father asked him what he should do in heaven, his answer was: "I shall pray for my father and mother." This answer gave the father great comfort, and he was more than ever strengthened in his conviction that "love and the bond of union between the dead and those who live after them is not broken by death." This idea was so precious and important to him that for the benefit of his children he wrote an inscription for the tomb of his wife, giving direct expression to his thought of this continued association. When it appeared, one of his enemies went to the King, and told him that the professors in Upsala were becoming Catholics, and prayed to saints. At once Swedberg called on the King to refute the accusation; and he did it in his unique way. He asked the King if he did not believe that the late Queen (the King's mother), now in God's kingdom, was not praying for him and his children. The King said nothing more; but he prevented Swedberg from making the subject the theme of his disputation for his theological degree.

These are examples of the impressions that were made upon the young mind of Swedenborg in his home. We should appreciate that Swedenborg was living at this time

in the atmosphere of the University and the Court, and that his father's house was the theatre of frequent lively theological discussions. So that this eager young lad would inevitably absorb his father's views, and combat those of his opponents. It is characteristic of children between the ages of six and twelve to show deep interest in religious discussion and in religious ideas. We need not wonder then that Swedenborg was constantly engaged in thought upon religious subjects, and that he delighted "in conversing with clergymen about faith." Doubtless the form in which his childhood faith is expressed by the old man of eighty-one, is not precisely the form in which it was presented to the boy of ten; but we may be sure that the substance was the same, for these were the practical and the theological views of the father at the time. It is interesting and significant that we have here in this vivid piece of autobiography, the germ of his subsequent doctrine of Love, as well as of his doctrine of Faith. In fact it is a very good summary of his subsequent theology, and of his religious teaching. The picture it gives of the boy is not only natural and fitting, but it is also prophetic of the fully developed man. At any rate we must be content with this picture as the only glimpse which the record affords. Our next task will be to picture him after he has passed from under his father's roof, to the household of his worthy brother-in-law, and under the tutelage of the great University.

We know something of Eric Benzelius, and we know that Swedenborg was devotedly attached to his sister Anna. So we may be assured that he was in a congenial and wholesome domestic environment. As to his precise associations in the University we are left uncomfortably in the dark.

Efforts have been made to gather up the details of his university career, but with rather meager results. The Rev. Alfred H. Stroh*, from 1902 to 1918, did some extensive

*Mr. Stroh during his school days developed unusual facility in reading Swedenborg's manuscripts, and became so much interested in the work of duplicating the manuscripts by photofacsimile

and painstaking investigation of this period of Swedenborg's life; but the results have not yet been published in full detail.

In May, 1903 he visited Upsala, as a guest of the Stockholm "Nation." At the university of Upsala, the students were divided into what they called nations, according to geographical district and Dioceses of the Swedish Church. These nations were student societies which were not unlike our college fraternities. It was their custom to celebrate the advent of spring on the thirtieth of April and the first of May. On this occasion Mr. Stroh accompanied the Stockholm Nation and participated in the celebration. Then he undertook certain investigations. He visited the hall, *Auditorium Gustavianum,* where Swedenborg delivered his graduating thesis the first of June, 1709. This hall is now used for zoological purposes, and in the cupola of the building he found the bones of "Swedenborg's Whale," in a large wooden box, which was labeled "The Swedenborgian Whale." In the library of the University he found two copies of Swedenborg's graduating thesis; one of them, bound in a volume together with other graduating theses under the presidency of Fabianus Toerner, 1709, has written on the last page at the bottom the names of the "opponents," Magister Ryselius, Hr. Unge, and Bishop Swedberg.

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process, that he was employed by the Academy of the New Church and the General Convention to go to Sweden to report upon the manuscripts, and to superintend the phototyping of them. An account of Mr. Stroh's activities in Sweden would make an interesting chapter in New-Church history. He took an important part in the preparation and publication of the three volumes of Swedenborg's scientific works issued under the auspices of the Royal Swedish Academy of Sciences; he was prominent at the occasion of Swedenborg's re-enterment in the Cathedral of Upsala; and in addition to his regular duties of superintending the work of phototyping the manuscripts, he made numerous excursions and tours of investigation to outlying cities and their libraries to collect documents concerning Swedenborg.

These were what we would call examiners; and Swedenborg had to answer their questions and criticisms.

Other interesting facts about Swedenborg's student life, Mr. Stroh found in the archives of the Westmanland-Dala Nation. In one of the Albums of the University (*Album Studiosorum,* etc.), which contained entries of students of the Westmanland-Dala Nation, numerous references to members of the Swedberg family were found. In the beginning of the volume, the rules of the nation were given, and signed by *"Jesperus Swedberg nationis inspector."* Following this, among the names signed is that of Emanuel Swedberg. The autograph of Emanuel Swedberg appears among the entries for 1699 under the date of June 15. This is the record of Swedenborg's entrance into the University of Upsala, and of his becoming a member of the Westmanland-Dala Nation at eleven years of age. Another interesting item relating to this period is the signature "Emanuel Swedberg, 1700," in a Greek-Latin lexicon which was exhibited at the General Conference of the New Church in England, 1877. It belonged to the library of Charles Bailey Bragg, in 1905.

No reference to Swedenborg was found in the account books of the "Nation"; but in two large folio volumes giving the names of the Novitiates, Juniors, and Seniors, the name, Emanuel Swedberg appears in 1701 among the Juniors and in the following years, until 1708, when it appears as a Senior, and also for 1709. It appears from this record that Swedenborg was a "novitiate" from 1699 to 1701.

In the minute book of the "Nation," Swedenborg's name occurs frequently. Most of the entries record the payment of contributions, presumably the payment of dues. On Nov. 9, 1704, it is entered that Emanuel Swedberg was appointed as "opponent" in a disputation on the "Providence of God." Hr. Jacob Monthelius presided, and the respondent was Hr. Andreas Folkiern. On April 7, 1706, Swedenborg was "respondent" in a disputation in *"Officiis Pufendorfianis de Officiis Conjugalibus"* (Pufendorf on

Marriage Duties). It is significant that Swedenborg, as a boy of sixteen and eighteen, was already interested in the subjects of Divine Providence and marriage, and took part in a serious discussion of them, subjects which engaged his deep and prolonged attention in his mature years, and to which he made epochal contributions. On October 31, 1706, he was *"Opponens extraordinarius"* in a disputation on *"Pufendorfii de Officiis Parentum et Liberorum"* (Pufendorf on the Duties of Parents and Children). On the same page, another minute states that the Rector of the University at one of the meetings said with approval that Hr. Emanuel Swedberg had offered to preside at a disputation on "Natural Law." The proposal was discussed, but it was decided that it would set an embarrassing example for a Junior to preside on such an occasion.

Swedenborg was elected Senior Nov. 30, 1708, and as we have seen he delivered his graduating thesis the first of June, 1709.

This, as far as the records go, seems to be the only direct information we have of Swedenborg's student life. Mr. Stroh examined the minutes of the Philosophical Faculty, but found no mention of Emanuel Swedberg; he adds, however, that there are "many portly tomes" in the University building (*Regia Universitas Upsaliensis*) in which something may yet be found.

Mr. Stroh investigated the sources of knowledge as to Swedenborg's studies at the University, but he did not publish the results in detail. In the *New-Church Life* for December, 1909, he had "An Outline of Swedenborg's Early Life." After some remarks about Swedenborg's studies and the men he was probably influenced by, he writes: "More detailed information as to the professors, subjects, and text-books of the period, 1699-1709, is found in the large printed folio sheets which in those days constituted the University catalogue." He adds: "I hope to furnish a detailed description of their contents in a special paper." But the pressure of other work seems to have prevented the

accomplishment of this important task. Among his teachers, the record shows that Swedenborg came under the direct influence of the great jurist, Pufendorf, and that he took an active part in the class debates on Pufendorf's writings and doctrines. We can gather from various sources that he probably had Professor Harald Wallerius in Mathematics, Pehr Elvius in Astronomy, Johannes Uppmarck in Elocution, Lars Roberg in Anatomy and Physiology, and President Fabianus Toerner in Philosophy, who, as the catalogue for 1708 shows, lectured on Aristotle's Logic with parallel reference to Descartes. It is presumable that Swedenborg got his first acquaintance with science and philosophy under the guidance of these men. Further investigation should bring this part of Swedenborg's life more fully before us. If we could know what text-books he used, and who were his teachers, we should be able to follow his intellectual development with more exactness, and we should be in a position to know more of the background with which he started upon his career as a writer. We are assured, however, that he stood high among his classmates. We know that his older brother Albrecht was a brilliant student, and it is recorded in the University's *Album Studiosorum* that Swedenborg was of the highest genius (*optimæ indolis*). His graduating thesis, *Selectæ sententiæ,* of which there are several copies extant, shows that he was at home in the Greek and Roman classics. The thesis seems to be Swedenborg's first attempt at serious composition, and in it he shows a cultivated literary taste and an educated literary skill. As published, it is dedicated to his father; he expresses his gratitude and admiration, and his appreciation of the influences received from his father. He says that the selections were made in the light of the principles his father had followed all his life. The "sentences" are selected from Seneca and from Publius Syrus Mimus, and perhaps from some others. They seem to have been arranged for the development of a theme, which was indicated by comments which gave Swedenborg's own interpretation of the proper

meaning of the "sentences." It is historically interesting that he incorporated the annotations of Erasmus, and made use of the Greek version of Joseph Scaliger. Evidently this work displayed good scholarship, and a competent acquaintance with literature and history.

On the whole, we get the impression that Swedenborg left the University a well educated young man. He entered, as we have seen, at the age of eleven years, and continued as a student in the various grades for ten years, from 1699 to 1709. He was, it seems, a novitiate for two years, 1699 and 1700, a Junior for seven years from 1701 to 1707, and a Senior for one year, 1708 to 1709. For a part of this time he was under his father's roof, 1699 to 1703. The remaining six years, he lived with his sister Anna and his brother-in-law Eric Benzelius. In both instances he was in a highly enlightened moral and religious atmosphere, and the whole time in the full blaze of the intellectual and social life of the university.

A good deal has been made of the fact that during the period of Swedenborg's studies at the University a lively controversy waged between the followers of Aristotle and those of Descartes, and it is argued that Swedenborg must have appropriated the philosophic and scientific principles and teachings of Descartes, especially his theory of vortices. We have seen that President Fabianus Toerner taught philosophy in the University at that time, and that he discussed Descartes' philosophy in his class. In view of the friendly relation existing between them, it is probable that Swedenborg was a member of the class, and followed the discussion with keen interest. Swedenborg's life-long and unswerving admiration of Aristotle would indicate that he did not take sides against him, and in favor of Descartes. But the question as to just the extent and in what particulars Swedenborg was dependent upon Descartes is too large a question to be taken up at this time. It is sufficient for the moment to observe that Swedenborg, like all subsequent scientists and philosophers, made use habitually of Aris-

totle's fundamental conceptions, the conceptions which for the most part Aristotle forged.

After graduation, Swedenborg repaired to Brunsbo, the residence of his father, who was then Bishop of Skara. His warm filial affection was testified very promptly and in a characteristic manner by translating into Latin verse a Swedish poem, "Rule of Youth and Mirror of Old Age," written by his father, 'The best of parents." It seems that Swedenborg indulged his poetic muse on several occasions during this early period, but the details are not published. Among these efforts is a little poem on the Marriage of Johannes Kolmodin, May 27, 1700. This is probably the earliest of all Swedenborg's writings. The preliminary verse appears in translation as follows:

Post nubilia Phoebus (After the Clouds the Sunshine)
After dark clouds and gloomy mists,
The sun will shine gloriously.
After the cold winter, will come
The spring and kindly summer.

The stay at Brunsbo is lighted up by letters to his brother-in-law, Eric Benzelius. In fact, most of the information we have from now on to the period when Swedenborg began to write a diary comes from his letters to Benzelius.

Lewis F. Hite.

EDITORIAL DEPARTMENT

THE NEW AGE AND THE NEW CHURCH (II).

Swedenborg said that one chief result of the Second Coming of the Lord would be greater freedom. Since then the American revolution and the French revolution have taken place, and more recently the Russian and German revolutions. The political changes in Japan, China, and Turkey seem to be the working of democratic ideals and forces in the direction of political and personal freedom. In view of these facts, we are justified in believing that there has been an immense extension of freedom the world over.

When we reflect that freedom and rationality are the characteristic endowments of man, evidences of greater freedom are of peculiar significance as features of the New Age. Accordingly, we may expect that with the growth and extension of the New Church, higher degrees of freedom and rationality will be attained. In fact, as we look around we do seem to see advancement in freedom and rationality in various directions. Freedom of opinion, freedom of speech and action, freedom of the press, are generally recognized principles of government and public sentiment. Back of all these forms of freedom is the primal freedom of thought, the freedom to see in the light of one's own mind, and to choose according to one's real interest. The advancement of science and philosophy, and historical method certainly permit a high development of freedom and rationality. Historical and critical methods have sifted tradition, and broadened the field of positive knowledge in the realms of history and literature, so that the mind moves more freely in these fields. On the whole, there is no doubt that conditions for the exercise of freedom and rationality have immensely im-

proved in modern times; and they belong properly to the New Age.

How far these conditions are the result of the Lord's Second Coming, and how far they are the natural development of scientific and historical interest, are critical questions. Without doubt, the doctrinal enlightenment of the New Church has cleared the field of many traditional and natural obstructions; and no doubt New-Church influence through acquaintance with Swedenborg's teachings has to some extent modified and enlightened the minds of a considerable number of the leaders of public opinion. To what precise degree this enlightenment has affected the leaders or the public, it is hard to say. Unquestionably, some of the false doctrines of traditional orthodoxy have been abandoned, and positions more in agreement with the New Church have been taken. For example, the doctrines of predestination, vicarious atonement, infant damnation, a hell of literal fire and brimstone, instantaneous salvation, the trinity of persons, and others, have been either greatly modified or wholly abandoned. Then, too, there has been a growing tendency away from Paul's theology to the teaching of the Gospels, and from doctrines of any kind to greater emphasis upon life.

These circumstances are favorable for the spread of the New Church, and they may be partly the result of New-Church influence. But if we look more closely into the history of modern religious changes, we shall see that they are proper features of the naturalistic and rationalistic development of the age. These changes are largely destructive, they are specifically negations. The constructive impulse is effective in little more than vague anticipations of the future. Even the best thinking of the day, whether philosophical or religious, is seriously hampered and misdirected by habits acquired under the prepossessions of a falsely narrowed scientific and historical method. These habits are greatly strengthened by the evolutionistic philosophy of the day.

The doctrine of evolution has taken a firm hold on the schools and on the public mind. Some earnest and high-minded people seem to accept the doctrine second-hand without being aware of

its naturalistic ground and trend. From a point of view quite foreign to evolutionistic thought and with the prepossessions of Christianity, they undertake to incorporate the doctrine of evolution in their view of the world under the formula "Evolution is God's method of creation." This lack of proper discrimination gives rise to a serious situation for the religious thinking of the day, and especially for the ready acceptance of the New-Church doctrines. It binds people to the enormous prepossessions of present-day naturalism and rationalism.

The development of natural science, and of biology in particular, has freed the modern mind for more effective thinking in the field of nature; and it has furnished a broader basis for understanding some of the problems of human life. But it has also served to divert attention from the importance of a distinctively religious and spiritual point of view, and from the importance of spiritual realities in general. It has developed the habit and the method of studying all subjects in the light of natural history; all explanation of present conditions must be sought in this direction. The resulting situation is that naturalistic presuppositions control the thinking of the present day in every department of human interest. Not only in science, but in history, philosophy, and religion the demands of naturalism must be met first of all, and the light of naturalism must lead. This trend has usually come into sharp contrast and opposition to religion, and has forced the alternative of dismissing religion altogether or turning it over to natural history and psychology. Accordingly, we have a new science, comparative religion. The study of comparative religion directs attention to the common characters of religion, and to the natural history of all religions. So religion comes to be viewed as a natural growth of human experience and knowledge; and in this respect all religions stand on the same footing. The principle of the natural history method removes religion from the sphere of revelation, and transfers it to natural history and to an evolutionary process. Revelation itself is universalized, so that the Christian revelation comes to be considered as one of a general class. This point of view is summarized in the formula "Religious experience pro-

duced the Bible; the Bible did not produce religious experience." The result is that religion is taken up into the philosophy of naturalism, and is defined as an attitude towards the universe of reality in general, or to some special feature of the universe. This kind of universalism takes the form in some religious minds of thinking of God as a universal influence which descends upon mankind indifferently; and this is God's presence with men. Some, actuated by the evidences of intensified spiritual conditions, think of the Lord's new presence in this way, and look for the New Age as the outcome.

At this point, the New Church offers its definite teaching about the Lord's presence and about the Second Coming. According to the doctrines of the New Church, the Lord is universally present with men as Creator, Preserver, and Savior. But this presence is not a mechanical or spatial presence; it is a spiritual presence, and operates according to spiritual laws; and it operates as love, wisdom, and power in proper recipients. The Lord is present throughout the universe not only with men but also with animals and plants. He is Creator and Preserver of all things. He is present to men also in a specific way adapted to man's capacity of reception; so likewise He is present to all animals; but in the case of man He is present and operates in man's faculties of freedom and rationality. This involves free and rational acceptance of the Lord's presence and operation, not to speak of the abuse of these. In other words, man's acceptance of the Lord's presence above the animal level involves knowledge. At this point, the need of revelation appears, and this need is exhibited in the fact that all races and stages of mankind, so far as is known, have some idea of God, some knowledge of God; and it is through this knowledge that the Divine presence is actualized at higher levels than the animal. To express the need of revelation in another way, man can no more rise to a knowledge of God through his own experience, than can any other animal. But given a knowledge of God through revelation, then man can refer certain qualities of his experience to God. The question of revelation is a large and complicated one, which very much needs special treatment

in the light of the New Church. There are in fact many kinds, degrees, and modes of revelation. God came to Joseph in a dream. "The Word of the Lord came unto me saying" is the announcement of the prophets. "God said unto Abraham," "God said unto Moses,"—these are the forms of revelation through which the Bible was given. As soon as we begin to make natural history of the Bible, we deprive it of the character of revelation. We may very properly recognize that the Bible has a natural history, and we may be interested to learn all we can about its history; but we cannot properly attempt to explain the Bible as mere natural history.

The New Church is not the outcome of the Lord's universal presence alone, however intensified. It is the product of a specific form of presence and a specific revelation. If the Lord could have saved the world by His universal presence at the time of His first coming, there would have been no occasion for Him to reveal Himself specifically and individually in the Person of Jesus Christ. So at the time of His Second Coming, if He could have lifted man to the plane of the spiritual sense of His Word by His universal presence, He would have needed no such special instrument as Swedenborg and the doctrines revealed through him. It is the Lord's presence in the spiritual sense of His Word as made known in and by Swedenborg's Writings that constitutes the New Church. The Christian Church has had from the beginning glimpses of the spiritual meaning of the Bible, but no knowledge of the spiritual meaning as a whole, distinct from the letter, and no knowledge of the law of correspondence by which the spiritual meaning was given in and through the letter. The knowledge and acceptance of the Lord in and through the spiritual sense of the Word, is the New Church in the minds and lives of men. The New Church in heaven is this body of knowledge as possessed by the angels; the New Church on earth is this same body of doctrine as possessed by men on the earth. In other words, those who know and believe and live the truth contained in the body of Swedenborg's doctrines, and in the spiritual sense of the Bible learned through these doctrines, are members of the New

Church to the degree of their knowledge, faith, and life. It is not required, of course, that every New-Churchman, or the whole body of New-Churchmen, should thoroughly master the system of doctrine or the body of spiritual truth contained in the spiritual sense, to be enrolled in the membership of the Church. But a knowledge that there is such a system of doctrine and such a body of spiritual meaning, together with a firm belief that the doctrine is true and that the spiritual meaning is there, is essential to membership in the Church. Among the truths contained in the system of doctrine and in the spiritual sense is, that the Lord has fulfilled His promise of the Second Coming. This, too, is to be known and believed, and understood as far as one is able. Those who believe some of the doctrines but not others,—for example, those who believe the doctrine of life but not the doctrine of the Second Coming, or the doctrine of heaven but not the doctrine of hell, or the doctrine of the Lord but not the doctrine of the spiritual sense,—all such put themselves above and outside the Church, and become critics rather than worshippers. But when those who do believe that the doctrines are true, and in particular that the Bible has a spiritual meaning, and that the Second Coming of the Lord has actually taken place, organize on the basis of this common faith for common worship and for common action generally, they constitute the organized body of the New Church.

We should bear in mind that Swedenborg uses the word, Church, now in a broader and now in a more restricted sense. He says that the individual man is the Church in the least form, when he has a knowledge and understanding of the Word and lives from it. But the man who knows and believes Swedenborg's doctrines, and through them learns and lives the spiritual truth of the Word, will combine with others of the same belief for common worship and for common effort to live the life of the common faith. He will do this in accordance with the fundamental law of love to the Lord and to the neighbor. The man who professes to be a New-Churchman, and lives apart from and in opposition to other members of the Church, is mistaking

the meaning of New-Churchmanship, and is violating the first law of Church life, the law of love.

On the other hand, Swedenborg speaks of the universal Church in contrast with the Church specific. The universal Church is comprised of all who acknowledge the Lord, and live in obedience to His commandments; that is, all who worship and obey Him. But there are various levels of such knowledge and obedience. The specific Church is constituted by a definite form of knowledge and obedience. For example, the Jewish Church was constituted by one form of knowledge and obedience, the Christian Church by another. The New Church is constituted by the definite form of knowledge and obedience which is raised to the level of the truth contained in the spiritual sense of the Word. Through this truth the Lord is making His Second Coming; and His Second Coming is to those who have this knowledge, and live in accordance with it. No doubt there are many good and high-minded Christians outside the New Church either in the general or in the specific sense; just as there were many good and high-minded people outside the Christian Church at its beginning, and there have been such all through its history; but this did not make them Christians. We may go even further back, and recall that Socrates, four hundred years before the Christian era, was pre-eminently religious and moral; and yet he was certainly not a Christian. Seneca, Marcus Aurelius, Boethius, and others might be cited among those whose ideas coincided with many Christian ideas; but they were not on this account Christians, for the simple reason that they had not the Christian faith. So now it is mere confusion of thought to suppose that many people around us are New-Churchmen, because they are good and high-minded, and have some ideas that coincide with those of the New Church.

The New Age which will be the outgrowth of the New Church will no doubt incorporate many of the features of the present day, but it will have dominant qualities which this age has not. It will distinguish more clearly between love of the neighbor and love of the world; it will lift ideas of service or use to the spiritual plane above the merely humanitarian level;

it will cherish the principle of serving the world instead of exploiting the world; it will restore marriage to its Christian position, and lift it to the spiritual level. Young people will be taught more adequately to marry for love, instead of for self-gratification. Children will be regarded as a blessing rather than as a hindrance to living. A man's calling will be regarded as his special form of use to the community and to the Lord; not solely as a means of livelihood and of money-making. The Lord will be worshipped directly and only; not as an intermediary to an unknown God. His love for others will be the love of others in us and in our lives. Our purpose in life will be to use the Lord's love for us and in us for His sake and for the benefit of others. The New Church will live from the Lord, not merely naturally, but spiritually, with knowledge and understanding, freely and rationally. It will live for the sake of receiving the Lord's love, wisdom, and power in our efforts to do good and shun evil.

The New Age lies before us, not around us; ahead of us, not with us. The marvels of mechanical achievement, the wonderful extension of the great body of science, the growing knowledge and use of the forces of nature, the world-wide extension of human kindness, the efforts of the peoples of the earth to live in peace and in mutual helpfulness and prosperity, the great stirring of the human spirit to understand the world and man's place in it, the intense striving for purer and higher and more complete religion, the genuine desire to worship the Lord in the fulness of His nature,—all these are outstanding features of the present age; and they will be taken up into the New Age, but only after purification and enlightenment, after being separated out from the evils of the day and from the atmosphere of worldliness, and freed from the infection of natural thought and motive. The thought of the day must be purged of its narrow and intolerant naturalism and rationalism.

The present-day naturalism and rationalism are characteristic products of our insane egotism, the greatest enemy of man, the source and spring of all infidelity and atheism. Egotism is self-assertion and the spirit of self-importance; it is at bottom the

assertion of independence and self-existence, and consequently a denial of God and of the rights of others. Egotism, self-assertion, and self-seeking, and the irreligion and immorality that go with them, are the deep poisons of our present-day life, and are utterly foreign and antagonistic to the spirit of the New Age. They are radically hostile to the love of the Lord and the neighbor. Love is not self-assertive, but self-forgetful; it lives in and for others. The fundamental human love, the love of the Lord, acknowledges dependence; men who live in and from that love never forget that they exist from the Lord, not of themselves. They know that the assertion of self-existence is the original sin, the origin of evil, and the first step to moral and spiritual destruction; it is a denial of the Creator and of one's dependence upon God. This explains the enormous individualism of the day, which asserts that a man's private habits are his own concern, and others have no right to interfere. This is the primal argument of the liquor traffic, and an almost unchallenged justification of self-indulgence. The New Age will respect a man's rational freedom as the core of his individuality, but it will not tolerate self-indulgence to the injury of others; it will require full and complete acknowledgment of one's dependence both upon others and upon his Creator, and compel him to respect the rights of others.

The poison of self-assertion and of a false sense of independence is flagrant at the present time in sex relations. Marriage when properly entered upon is the supreme case in human relations of mutual love and mutual dependence. It is also the supreme case of dependence upon the Lord. But marriage of this kind seems to be facing wholesale extinction. With one divorce to every seven marriages, with all sorts of vicious experiments with the marriage relation, such as trial marriages and so-called companionate marriages, young people are left at the mercy of whim, lust, and adventure. We hear only too often that young people must live their own lives, and try things out; as if there were no such thing as a world of experience, and no fixed principles established by both experience and revelation. An age which turns its back on experience, and

recognizes no fixed principles, and has no settled convictions, but gives itself up to blind experimentation, is on the road to moral and spiritual destruction.

The age in which we live is complex beyond comparison. We are right in observing, approving, and condemning; but we cannot safely make sweeping judgments. We must judge, and judge in the light of our doctrines; but we must resolve not to be swayed by uninformed public opinion. It is right to enter with sympathetic appreciation into the movements of the day, but it would be disastrous to allow ourselves to be swept along headlessly in their currents. We cannot say confidently whether the present age is favorable to New-Church progress or not. Worldliness is and always has been the great enemy of the Church; and the attractions of the world and worldly motives have never been stronger than they are today. If we look back through our history, and trace the descendants of our New-Church pioneers, we will find that worldliness has robbed the Church of its rightful inheritance, and been the chief hindrance to our progress.

It was never more important than now to bear constantly in mind Swedenborg's principle, that self-love and love of the world are the hostile opposites of love to the Lord and to the neighbor. This makes the deepest and clearest distinction between a good and a bad life, between a life of spiritual blessedness and a life of moral and spiritual wretchedness.

The New Age is properly the New Church in the life of the world. We are living in the New Age in so far as the New Church, as a doctrine, as a light, and as a life, is entering the world. But both the New Age and the New Church are in the beginnings. It rests with us and with our generation whether we shall have progress or retrogression. We must do our part as best we can. The Lord will surely do His.

LEWIS F. HITE.

THE "SERVANT"

The month of January once more confronts us with the birthday of the remarkable man who—it is the conviction of New-Churchmen—served the Lord the Savior in His promised Return.

For the last twenty-nine years of his life, Swedenborg devoted himself with prodigious industry to formulating and setting down what he felt were doctrines revealed to him from the Word for a new growth and development of Christianity. The large and small volumes of the Theological Works emerged from under his hand, without slackening their pace, many twice written out, and were quietly ushered into the world, chiefly the world of the clergy and of the universities. To none of the volumes did he attach his name for years. Slowly it was rumored who the author was. At length, after a whole quarter-century of publishing, he placed his name on the title page of the book "Conjugial Love" and subscribed himself "A Swede." On a leaf at the back of the volume he acknowledged the books previously published. Two years later, on putting out that crowning résumé of his theological teaching, "True Christian Religion," he signed his name, and subscribed himself "Servant of the Lord Jesus Christ." That subscription summarizes the spirit of his theological career, and also his conception of where he stood inth e achievement by the Lord of His promised Return to His following.

Of the message that came by this Servant, there is, for those who hail it at all, no word too strong to speak. It means a disclosure of the Lord and of God in Him on which the human mind will never have done entering. It opens the Word to depths that will never be fathomed. It fills this world with the shining energy of the world of the spirit. To the New Church that message, as the advancing light and life of Christianity, is its warrant for existence. Without it, there would be no reason for such a body among the religious forces of the Christian world. Were it not that in His Return the Lord discloses His mind afresh to his following, there would be no message for any pulpit of the New Church. Of the Lord's

Return much the same thing must be said by us as St. Paul said of the Lord's Resurrection: "And if Christ was not raised, there is nothing in our message, there is nothing in our faith either" (1 *Corinthians,* xv. 14—Goodspeed's translation).

Of the messenger, likewise, there are many things to be said, to enlist or to facilitate a hearing for the message. One can urge Swedenborg's astounding preparation to serve as he did at the full ripe of his powers. His dispassionateness, his intellectual calm and comprehensiveness, the generalizing power of observation which he had long sharpened and made sure on the objective realm of nature, as perhaps the last great generalizer before the era of specialized knowledge—these are equipment for his work to which we can well point. When his message seems to reduce to his claims of a Divine mission, and we are asked how we can go with these startling claims, Swedenborg's sobriety, his self-command and self-knowledge, his coolness, can be cited, as making self-delusion improbable. Plenty there is to say about the herald of the Second Coming which brings out how admirable a servant he was in the great cause. Nothing need go unsaid for the messenger which is in the interest of the message and of the Master.

But we want to see, do we not, that the Master is in the foreground, and not the Servant? We do want to see that the message has the primacy, not the messenger, in all we say. More and more the message is bound to carry him; even now little can one make the message go by crying up the messenger. Covering him with glory is not our aim or desire.

Do we need to go on record that Swedenborg is the greatest man that ever lived? Is the message weak? Are we sure we are helping things? Have we soberly judged so? What need is there to make the assertion? Is it true? We shall at least differ among ourselves on the rating of any human being. The writer, for instance, is persuaded that a great man combines in his person a number of outstanding powers. He is slow to see greatness of the largest sort in any one who is simply a great thinker—he is that then, not a great man. We are slow to grant greatness in the largest sense to one who is a man of powerful and widely influential action, it may be to ends not

well considered. Greater than either of these, and in sweeping fashion, is the man of lofty mind in combination with the necessary energy and practical power to affect the world actively, in influence on its affairs. An early Christian leader like St. Paul, or a later like Luther, is placed as high as he is because to extraordinary thought he joins extraordinary participation in person in the affairs of his day and world. Swedenborg seems not to have been called on to try to stand for his thought by embodiment of it through his participation in the thought and efforts of the world around him. His part, as he says, was to grasp the message, and to get it published. He was thinker supremely, and a great thinker. But he was no man of sublime and heroic action, or of extraordinary effect in the world of affairs and in the stream of history. He was not the incarnation of his message. It is the Son of man who will be that. The library and study were Swedenborg's world. Books were his deeds. Never can a life of his be written as stirring as the life of a man of great thought combined with extraordinary participation in the world's affairs. There is no reason why there should be a life there of the sort *to be* written up. At least there *was* no such achievement to tell about—like the immense task of the legislator Moses, when in the exercise of supreme gifts of leadership, he moulded a company of servile followers into a nation with a high mission, or like the endlessly courageous labor of St. Paul in the organization in the Roman world of aspiring and staunch companies of Christians. A recent appreciation of an eloquent new addition to our literature objected, and we think rightly, to undue exaltation of Swedenborg.

Do we not honor this man more by heeding his humility, and observing the manner of his service? We lose the humble herald of the Second Coming, when we elevate him to impossible personal place. There is publicity and publicity. He quite obviously shunned any for himself. He kept holding message and Master forward. Are we called on to say more than that he served his rôle with an adaptedness that means but one thing —that Providence found an adequate Servant?

WM. F. WUNSCH.

FLOOD AND JUDGMENT

When a catastrophe visits a community, almost without fail some minister will speak of it as a Divine visitation, and as a judgment on the people who suffer. We seem not beyond that day yet. Physical evil, loss of property, human suffering, the wiping out of people old and young, are still laid by the devout at the doors of Deity. In the recent Vermont floods, which a noted relief worker said were of a worse type than the Mississippi floods, a state official referred to the disaster as the work of Deity, and as a judgment on the people. Even Old Testament teachers, who reached no such heights in this matter as in some others, managed at times to see no more than warning, and perhaps pictures of Divine judgment in disasters like locust plagues, and other oriental pestilences. The Book of *Job,* however, questioned the whole theory that suffering argued wrongdoing. Its general position, that suffering did not imply sin on the part of the sufferer, the Lord Himself pressed against the orthodox notion of the Jews. When the man born blind was brought to Him, and the disciples immediately busied themselves with the abstract question, who sinned, the man or his parents that he was born blind, the Lord replied that neither they nor the man sinned. So the tower in Siloam fell, He said, not on sinners necessarily, nor were those whose blood Pilate mingled with their sacrifices sinners above all others, either.

This general perception, though it is negative, is gain. And it is gain even if, as we must, we remain in the midst of considerable mystery. That we must concede mystery is probably itself a large step in the thought of such calamities. Relating them to the Divine Providence on the one hand, and to human progress and the desire to progress on the other, is full of difficulties. We are trying to thread the unknown results and necessities of the future. When the calamity is in the papers, the whole story is not in. And a framework of things, like nature's whole world, thrown out far from the animating life and energy of the Divine, with uniformities and forces in it as it were of its own, and liable to its own misadventures, seems the necessary background and environment of a life that is to be

progressive, alert, increasingly intelligent, exercised mightily and educated by the task of mastering the world around. It seems to tell of a Divine goal that, while it is not easy, is the more worth while. God craves hardihood, energy, high faith, indomitable hope, resourcefulness, all the strong qualities of which the actual world is both the discipline and the increasingly better product. After all, what would we?

Part of our lack of reconciliation to the horrors of a disaster is death. We insist that when all has been said about the ways in which disaster educates, and warns, and draws out new sympathies and whips into action unsuspected energies, after all, lives have been lost. Homes have been grievously broken up. People that were are not. Agony there was, and grief has come to be. No one with any sensitiveness overlooks it. But we overlook that people who die quietly at home often die even worse deaths, not swift or merciful. The mere passing on of a life is no catastrophe to that life, certainly if life there is beyond. We are held by the appearances and first consequences of these disasters, and held so near them, that we take too little account of the larger sweep of things even for the individual life.

The feeling that calamities are on the Divine shoulders we gather from the way things seem at first sight. We predicate of the Lord a control of all things. If He is God, He fashioned the world as it is, and what happens in it happens under His superintendence of it. To whose action are we to ascribe a thing like New England's floods? No human being or group of them is responsible. The thing was not in their control. But it must have been in the hands of Him Who made all things, unless they are running wild. But all that happened followed nature's laws. Nature can hardly be said to be running wild in even such violent processes as earthquakes, which have helped fashion the earth we have. It is the bearing on human lives, and interests, and feelings, and holdings in the world, which bothers us. Here we have few things to say. The whole guidance of the world which we can place in One above, is, as we have said, not in our view ever. But He is putting up with

this manner of outbreak as much as we, at any rate. He thinks He can make something of it still, terrific as it may be. He certainly loses respectable character if we are shut up to saying that He whacks these calamities down on us, for sin, or what else. On the other hand, He gains in appeal to us if despite this ominous working of the framework of things He can match us to the crisis, and if He builds us up in far more enduring and significant ways than are those in which a few of us for a brief bad moment have been thrown down, and in spirit and grief, cast down, too.

WM. F. WUNSCH.

BIBLICAL AND DOCTRINAL STUDIES

THE HOLY CITY

(*Rev.* xxi, 1-8)

The Holy City of John's Apocalyptic vision has for its background, and, one might say, for its foundation, the Holy City of the Jews. His experiences in, and with, the Jerusalem of his people, made his vision of the New Jerusalem possible. If there had not been an earthly Jerusalem already in his mind, the vision of the heavenly Jerusalem could not have been built up from its ruins—for the Lord's prophecy of its destruction, when "one stone would not be left upon another," had been fulfilled by Titus a quarter of a century before. In the earthly Jerusalem the Lord's First Coming had taken place. To it He had offered Himself as king, and by it He had been rejected and crucified, enthroned upon the cross, crowned with thorns, with the inscription in three languages, dreadfully true, saying, "Jesus, King of the Jews." But in the heavenly Jerusalem His Second Coming has place; He is received upon the throne of God, and crowned with many crowns, with the inscription written, "King of kings, and Lord of lords."

We have learned in the New Church that the First Coming was to bring the Divine into human life on earth, that it was accomplished by means of the Virgin Birth, and by means of temptation-combats with the hells of human iniquity, which thus could be reached, without violating human freedom, through the maternal inheritance, or heredity, and overcome and taken into permanent control in their relations to the heavens of the Divine love and goodness. Thus the power of ultimates was brought to bear upon the situation.

The descent of the Divine Human into the ultimates of the universe was the all-important matter, and this was accom-

plished by the Divine assumption of the human in the Virgin Birth and in the Lord's life with men on earth. It was all done by the First Coming of the Lord. The Divine thus entered into the human, glorified it by putting off all that was derived from the Virgin, and putting in its place the Divine even to the flesh and bones, making its very substance Divine and infinite, omnipresent and omnipotent throughout the universe. So the human was conjoined with the Divine and made one Divine-Human. This was completely accomplished by what is called the First Coming. Nothing more of it was left to be done by what is called the Second Coming. Why then the Second Coming at all?

The beginning of the answer is, Because the Lord was rejected and crucified. "The Word," the eternal Logos, "was made flesh and dwelt among us, and we beheld His glory"; but He was not understood and rationally accepted. He rose from the death of that rejection glorified and made Divine-Human, one with the Father; but perceived by the opening of the spiritual eyes of the disciples, as He appeared to them in the world of spirits, they did not know Him glorified and made Divine-Human. They recognized Him and knew Him only as He had been known by them in an external, earthly way,—the Son of Man, the Son of God, but not God Himself in a human life of His own with men. The Divine-Human was utterly unknown to them—not merely technically, but practically, so that they could not receive the benefits of it, in any large and consciously co-operative degree, in its power to redeem and save the world.

This, then, was the reason for the Second Coming of the Lord—to make the Divine-Human known to men so that they could understand rationally the meaning of the First Coming, and intelligently receive the risen and glorified Lord into their lives, by getting help from Him to do His will on earth as it is done in heaven.

For this, a knowledge of How His will is done in heaven, is necessary. To represent this important fact John saw the Holy City of the Second Coming "descending out of heaven from

God." And when this representative was fulfilled, the Lord's servant, Emanuel Swedenborg, was intromitted into the spiritual world, and given an opportunity to observe, with trained scientific skill, how the Lord's will is done by the angels in heaven, and write full accounts of it in his works, and especially in his work entitled "Heaven and Hell." Indeed, much of His writings give us what he calls "the heavenly doctrines," teaching us what angels are taught concerning the "Divine Love and Wisdom" in the creation and sustentation of the universe, and concerning the "Divine Providence" in the use of it. Swedenborg thus learned that a church can be only external, if without a knowledge of the life after death (Arcana Cœlestia, n. 1200).

The Israelitish Church was "only external"; and the First Coming of the Lord had to be external in order to reach it at all. But it crucified Him for refusing to make His kingdom "of this world," an external kingdom and church. The Christian Church of His First Coming, because it was an external coming, was also an external church. It looked for His Second Coming literally in the clouds of the earthly sky, an external coming to establish an external kingdom, purified and perfected, but still a kingdom of this world. Without a knowledge of the life after death in the spiritual world, they could be only an external church, looking for the resurrection of the earthly body in this world after its long sleep in the grave, or in some mysterious underworld of shades.

It is true that the Lord's resurrection appearings to His disciples, and the appearings of angels at His birth and resurrection, and of Moses and Elias at His transfiguration, must have given them thoughts of unseen associates; and the Lord's promises of His own Holy Spirit to comfort them, and its descent upon them at Pentecost filling them with power to work miracles in His name, must have given them a consciousness of the supernatural, which would result rather in forms of superstition than in a knowledge of the life after death and of how the Lord's will is done by the angels in heaven, which is seen to be necessary to lift a church out of its external condition.

This is not saying that the Apostolic Church was lacking in

its devotion to the Lord Jesus as the Son of the living God. Doubtless it was filled with a passionate love for Him that would hesitate at no sacrifice for His sake, as the blood of multitudes of martyrs testify. Full of the zeal of simple-hearted goodness, full of faith in the Lord's omnipotent presence and of trust in His promises as understood, multitudes of followers have preached the Gospel of His kingdom with tireless devotion far and wide all down the Christian centuries. But it was the Gospel of His First Coming, the preaching of an external church.

William Newton Clarke, in his lectures to theological students at Colgate University, published under the title, "An Outline of Christian Theology," taught that the Second Coming of the Lord began in the giving of His Holy Spirit to His disciples at Pentecost, and that it has been a continuous coming ever since in that way; and his concluding words were, "If our Lord will but complete the spiritual coming that He has begun, there will be no need of visible advent to make perfect His glory on the earth."

But while the word "spiritual" here is used to indicate that it is an invisible coming by the Holy Spirit to the spirits, or thoughts and affections, of His followers, no knowledge of the life after death, or of how the Lord's will is done by the angels, is thought of and included. Therefore the church remains external, the church of the Lord's First Coming. In other words the Divine-Human of the Lord is not known, recognized, and received. The Second Coming has not taken place in that church, or group of believers in the Lord's First Coming. The nature of the Virgin Birth, as a necessity for the Divine Incarnation in any full sense, is not understood and appreciated. It may therefore quite easily be ignored or rejected. The nature of the Lord's combats with, and conquests of, the hells is not understood and appreciated, that is, His works of redemption and salvation are not understood, and cannot be intelligently received by co-operation. The nature of the Lord's glorification of His Mary-born human, and therefore of man's regeneration, is not understood and appreciated. The fact that

nothing of the angel's, and of man's, own can make heaven and the church, is not understood, and therefore cannot be practiced. Manifestly a church can be only external so long as it is ignorant of the life after death, which is that of the spiritual world before death also. But the church of the Lord in His Second Coming is internal, spiritual; for the Lord's Second Coming is not a repetition of His First Coming, external, but it is a spiritual coming, internal.

Swedenborg gives definite proof of this in his explanation of the Holy City. He beheld and participated in the events of the historic Second Coming in the world of spirits. He was present in the imaginary heavens which had been formed there from the Christian Church of the Lord's First Coming, when the Second Coming brought them to judgment. They were external in their formation because the church from which they had been formed was external. The same leaders and governing ecclesiastics had formed them and were leading and governing them as heavens in the spiritual world, who had led and governed them as churches on earth. They could do this as long as they remained in what Swedenborg describes as the first state after death, the state of externals. But when the Lord's Second Coming, by unfolding the internal meaning of His Holy Word, brought them into what Swedenborg describes as the second state after death, the state of internals, many of the leaders and rulers, and some of the followers, were shown to be not heavenly at all in heart, but quite the opposite, and promptly they took their places in the societies of the hells to which they internally belonged. And the heavens which they had formed were shown to be not heavens at all internally at heart, but hells; and the churches on earth from which they had been formed, and were still being formed, were shown to be of similar quality internally. These are the old heavens and earth, the former things, which passed away when the Lord by His Second Coming made all things new.

The new heavens and the new earth, out of which Swedenborg saw the Holy City, the New Jerusalem, descending when John's prophetic vision came to pass actually, were formed

from those who had been in the imaginary, fictitious, external heavens, but had been found worthy in the second state after death to pass into the third state, which is that of instruction. The instruction was in the internal meaning within the meaning of the letter of the Scriptures which the Lord had revealed to Swedenborg. Swedenborg's writings were the text books, especially the "Four Leading Doctrines"; and Swedenborg himself was much employed in presenting them, as the Memorable Relations show.

The fundamental truth in all that instruction was that of the Lord's Divine-Human. We recall in this connection how Swedenborg made no headway in the study of the Sacred Scriptures, until the revelation dawned upon his mind that Jesus of the New Testament is Jehovah of the Old, the Hebrew of the name Jesus being Joshua, or Jehovah the Savior. Then, he wrote, it was like the rising of the sun, for the truths of the Divine-Human began to open up everywhere throughout the Old Testament and the New, and he beheld the Son of Man coming in the clouds of heaven (signifying the clouds of the letter) "in power and great glory." So this fundamental truth was central in all the instruction which formed the new heavens and the new earth of those heavens, out of which the Holy City, the New Christian Church, the real Christian Church of the Lord in His Second Coming, descends from God, "prepared as a bride adorned for her husband." And in this connection, with the formation of this new heaven and new earth, and as a part of the process doubtless, Swedenborg relates that the Lord summoned His twelve Apostles who followed Him on earth, and sent them throughout the spiritual world to preach the Gospel afresh saying, that the Lord Jesus Christ reigns, the one and only true God of heaven and earth—even as He Himself declared at His ascension, saying, "All power is given unto Me in heaven and on earth."

This, then, is the glorious message of the New Jerusalem,

THE LORD JESUS CHRIST REIGNS:
THE ONE TRUE GOD OF HEAVEN AND EARTH,
AND HIS HUMAN IS DIVINE—IMMANUEL,
GOD WITH US IN EARTHLY LIFE.

Certainly this is the glorious message that the sinning and suffering world needs to redeem and save it: for there is no other Redeemer and Savior.

In closing, let me return again to the fact that the Lord's Second Coming is purely dependent upon the preparation of men to receive Him in His Divine-Human, which was wholly completed and made Divine-Human by His First Coming. It is purely the preparation of the Bride to receive the Bridegroom. He came down the golden stairway of all the discrete degrees of heavenly life to the very foundations of earthly life, there, in the power of ultimates to receive the Bride and make her His wife, by His First Coming. And there He has remained waiting for her to prepare herself to recognize Him in His Divine-Humanity and give herself to Him in love and devotion. Aye, there He has stood waiting for her with outstretched arms of tenderest love to help her to get ready, and to welcome her into His Divine-Human bosom. And now, turning to the text of John's prophetic vision, we read more literally:

> And I, John, saw the holy city, New Jerusalem, *stepping down* from God out of heaven, prepared as a bride adorned for her husband.

H. Clinton Hay.

A FIRST STEP IN EXPOSITION OF THE SPIRITUAL SENSE

Swedenborg's whole task of expounding the deeper sense of the Word goes forward in a certain general outlook on Scripture. Into that outlook any interpreter of the spiritual sense must come also, in order to be at his subject-matter at all. This outlook is much more than a single method of procedure. It is a general orientation requisite for the exposition of the deeper sense at all. The Scriptures tend to engross the mind with their first meanings and messages. The better one knows the Bible, the truer this is. The Old Testament stories are often enthralling; the *Psalms* absorb the devotional interest; the messages of the Prophets are stirring and taxing; the Lord's

own words are indefinitely engrossing. As they stand and read, the Scriptures tend to occupy the whole attention. The "Arcana" makes many references to this bid on the part of Scripture's first meanings for our whole attention. Eye and mind, it says, tend to be held in the historical narrative, or in the original meaning and message. If then one is to attempt an exposition or a grasp of the deeper sense, it becomes necessary first of all to disengage the attention from the sense of the letter. It is a first essential to step the mind up, as it were, out of the sense of the letter into the higher range of truth, which is the interior sense. Hence one reads injunctions of this sort:

> In the internal sense there are arcana of heaven, which lie stored up and hidden there, and which can never be seen as long as the mind, together with the eye, is kept in the historical narrative; nor are they revealed until the mind is removed from the sense of the letter. The Word of the Lord is like the body which contains a living soul in it. The things of the soul do not appear while the mind is so fixed on the bodily things that it scarcely believes there is a soul, still less that it will live after death. But as soon as the mind withdraws from the bodily things, those of the soul and of the life become manifest. For this reason, too, bodily things must die before a man can be born anew, and regenerated, and it is also why, if one is to come into heaven and see the things of heaven, the body itself must die. Such is the case with the sense of the Word's letter, too; its bodily things are those of the sense of the letter. When the mind is kept in these, the internal things are not seen at all; but when the former are as it were dead, then for the first time the internal things stand out to sight. (Arcana Cœlestia, n. 1408 (1, 2).)

In other words, there must be an initial effort to step the mind up to the sense to be expounded. It is a distinct level of truth, and travels, as Swedenborg puts it, in its own series (see *ibid.*, n. 3304 (3)).

There is a caution which undoubtedly needs to be sounded in this connection. It will be no digression to sound it; the chief point will be brought out the more clearly. This disengagement of the mind from the sense of the letter is desired for the task of expounding the deeper meaning. Swedenborg does not urge it for a general practice. He is not saying, "Let the deeper sense have all your attention, instead of the literal." He cer-

tainly expects to have the Word read and enjoyed to the full, and used in all its meanings. It ought to be needless to say that the sense of the letter is eminently worth while in itself, and for itself. Not only that, but for other purposes than exposition of the deeper sense, the thing to do may be to steep oneself in the sense of the letter. Suppose that instead of wanting to grasp and expound the deeper sense, one is attempting a formulation of doctrine from the Word. For that task the first requisite is to possess oneself well of the sense of the letter, to let oneself into it, not to lift oneself out of it. For doctrine is to be drawn (by a rather elaborate process) from the sense of the letter. That is certainly its chief verbal source. If, then, doctrine is what we are about, the initial business is to acquaint oneself rightly with the sense of the letter, in its whole extent and force. Hence, on that task, we have Swedenborg saying flatly (and it has been a much remarked saying):

> It comes first then (*praestat*) for a man to study the Word in the sense of the letter; from this alone is doctrine furnished. (Doctrine of the Sacred Scripture, n. 56e.)

Not by any means for all purposes, then, but when one is at the exposition of the spiritual sense, one needs to disengage the thought from the more evident sense of Scripture, and urge it up as well as may be to contemplate the sense to be seized and expounded.

But we may well stop for another reflection before we continue with the point.

Swedenborg was demonstrating the *proposition* that there is a spiritual sense, setting out long stretches of it in evidence. To do that it was a very plain first necessity to loose his mind and his reader's from the grip of the more obvious meaning of Scripture. But has not the preacher of the spiritual sense a more than slightly different task from the Seer's? He wants only now and then to address himself to the proposition that there is a spiritual sense in Scripture. Only on occasions will he want to show that that is a feature of the structure of the Word. For the most part he wants actually to be setting forth the deeper sense. He wants to preach *it,* and to preach it in a

way to let it mount up in his people's sight out of Scripture. For this, may it not be a proper method to reproduce the situation in the sense of the letter as vividly as possible, not lead people away from it, but take them realizingly into it, and let the analogous situation in our religious experience and in the spiritual sense rise the more surely and powerfully out of it? Have not some of our preachers made this a telling procedure? I think especially of Mr. Smyth, in whose "Religion and Life" one will find many a fine and instructive example of this whole method. In other words, even here, in exposition of the Word's deeper meaning, there may be a way of doing, legitimate and fruitful, in which the mind is not detached from the more obvious meanings of a Scripture, but led quite spontaneously and naturally by them to the deeper. This way of proceeding also answers more nearly to Swedenborg's description of seeing the spiritual sense in the literal, as "seeing a heavenly paradise from an earthly one" (Arcana, n. 1772). Then, too, the sense of the letter dies an even more beautiful death in the glory and power of the deeper truth. Instead of clouds that are dispersed to let the light through, the clouds are saturated with the splendor of what lies beyond, help capture it, and are then absorbed in it.

Even in this more living procedure in arrival at the deeper sense, there is the effort, however, to bring the mind up definitely with the higher meaning. For the purposes of the expositor of the spiritual sense, the literal sense sooner or later vanishes, or comes to be wholly instrumental to seizing the deeper meaning. Each proceeds on its own way, and on its own level, or, as the Theological Works put it, has its own series. The deeper meaning may not be on the same general subject as the more obvious sense. In *Mark* xiii, for example, one has talk first of the imminent destruction of Jerusalem and the full end of the Jewish age, and then for the rest of the chapter of the more distant Return, some unknown day and hour, of the Son of man. So the sense of the letter; but enter on the spiritual sense, and the whole chapter turns into a picture of the successive fallings off of the first Christian era, until con-

ditions call for another coming of the Savior. The Lord's Return is the one common subject; but in the deeper sense it is a more restricted theme than in the sense of the letter, where it is more nearly the whole theme, the Fall of Jerusalem serving to illustrate it. So again, the deeper sense will be what Swedenborg calls very remote from the sense of the letter, with scarcely a clue to it in the latter. This varies with the part of Scripture we are in, or with the "style" of correspondential utterance. In what different worlds we are when we are dealing with what are called "natural scientifics," which are to be found in an analysis of the religious experience, and when we are thinking of "camels," the type of such "scientifics" in the animal life of the world! Perforce the mind has to leave the one subject for the other. And as it is the deeper sense that the mind pushes into, the letter turns a chain of objects, images, words, on which the expository process goes forward. The *sense* of the letter vanishes, and must vanish. So we come on passages like these in the "Arcana":

> The internal sense is of such a nature that all things in it, in general and in detail, are to be grasped abstractedly from the letter, just as if the letter did not exist. For in the internal sense are the Word's soul and life, which become manifest only as the sense of the letter vanishes. (N. 1405.)
>
> So the letter vanishes, and together with it that historical sense which has served as an objective form for the heavenly ideas. (N. 1866.) [This, it is to be added, is said of those in the other life, and not only of the exegete here.]
>
> One who is in Divine things never regards the Lord's Word from the letter, but regards the letter and the sense of the letter as representative and significative of the celestial and spiritual things of the Church and of the Lord's Kingdom. To him the sense of the letter is merely an instrumental means for thinking of them. (N. 1807e.)

This last, strongly worded passage, one needs to be careful to take again of the effort to enter on the spiritual sense. The sense of the letter itself utters the largest and the immediately saving truths of the spiritual life directly, and does not only serve to let one at them in another sense. The formulator of doctrine, moreover, from the sense of the letter of the Word, as that doctrine is well reached, is also in Divine things, of

course, and in that apprehension of them, too, in which the Word is in its fulness, holiness and power. At times in the same connections Swedenborg goes on to say that the people of the Most Ancient Church would read our Word as though the sense of the letter were non-existent (Arcana Cœlestia, nn. 1143 (2), 1540); on which at least one may reflect that we are not they, nor would they then have such a Word as we have, in which the sense of the letter is itself a worthy volume of Divine truth. So in turn, of the Word of the Ancient Church, the "Arcana" grants it was useful only to them (n. 10,632 (4)). We can overdrive these statements to our own misguidance. Still, they do help enforce our leading point in this study, namely, that the mind of the expositor of the spiritual sense needs in the very first place to be brought up and held up to the level of the meaning to be expounded.

Further passages to the point of this primary requirement in interpretation of the Word's deeper meaning could be quoted. The student may appreciate having a reference or two more at hand. "Arcana" n. 3735 (1e) is another passage on how, in this task, the sense of the letter serves as wholly instrumental towards grasp of the spiritual meaning; n. 2143 is an even better illustrative passage. I quote one more to close with:

> From this it is evident how remote from the sense of the letter, and therefore how much unseen, is the internal sense, especially in the historical parts of the Word. . . . When, therefore, the ideas are kept in the sense of the letter, the internal sense is bound to appear as something obscure and dark; on the other hand, when the ideas are kept in the internal sense, the sense of the letter appears obscure in like manner, yes, to the angels, as nothing. . . . For they no longer care for the historical things, which are quite inadequate to their ideas. In place of these they perceive what pertains to the Lord and His kingdom, which in the inner sense follows along in a beautiful order and close-knit sequence. (N. 2333 (3, 4).)

That passage, of course, emphasizes in addition, that in the other world we pass out of the whole order of consciousness, in which here we have to grasp not only the sense of the letter, but what we can attain of the deeper sense. It is that order of consciousness that vanishes, and with it the truth of life, even

the highest, as this was unfolded in the sense of the letter to our time and space consciousness. But with that especial turn to its emphasis, the passage puts with a less usual wording the main point. Before anything can be done towards grasping or expounding the spiritual sense of the Word, the mental process has to be freed from detention in the historical unfolding which the truth has in the letter, and be launched on that inner sense, which is timeless, and not "determined to particular persons," but truth more nearly in *its* own person. And that is a distinct effort.

William F. Wunsch.

CURRENT LITERATURE

"MYTHOLOGY OF THE GREEKS AND ROMANS"*

The best evidence of the value of a lecture, sermon, or book is that it moves the listener or reader to some righteous, beneficent action. Hence a wise, old professor of homiletics in our Theological School, after listening to an elaborate sermon by a student, would put it to the acid test by asking the question: "What good does it do?" Put to the same test, the book here under review surely gives a good account of itself. For it seems as if no thoughtful, truly Christian reader of its pages can take in its full purport without feeling moved immediately to go out and buy at least two or three statuettes, copies of the wondrously beautiful marbles shown in full-page plates (twenty-five reproductions of "The University Prints," Boston, Mass.). Nor will the reader of these pages, so moved to action, desire these fine examples of Greek sculpture from any mere love of possession, or for decorative purposes only. He will want them to adorn his home, and for all to look upon, because they are exquisite material symbols or representations of the loftiest spiritual qualities of character, Divine as well as human. Splendid examples of such representation are seen in the figures of the goddess Hera or Juno, in the Ares Ludovisi, or Mars as he was called among the Latins, in the gracefully poised Hermes or Winged Mercury, in Apollo driving his prancing steeds fast as light itself, in the rugged form of Herakles, and in the well-known marble (not here pictured

**The Mythology of the Greeks and Romans.* By Carl Theophilus Odhner, Professor of Theology and Church History, Academy of the New Church, Bryn Athyn, Pa. Bryn Athyn, Pa.: Academy Book Room, 1927. 125 pp., 8vo. $1.25.

though fully explained) showing Cupid waking Psyche with a Kiss. Each and every one of these figures carries its own story, hardly a hint of which can now be given. Let one or two brief examples of the author's trend of thought suffice.

Regarding Hermes or Mercury, Prof. Odhner writes, in part, as follows:

> The physical school insists that he merely represents the Wind, the motion of the atmospheres. . . . If, then, from a careful study of Hermes, we seek to draw a general conclusion, we shall find that all the myths and symbols point to one central and universal idea, namely, the idea of *Communication* and of all the means of communication between God and men that exist in Heaven or on earth. Viewed from this central idea Hermes stands revealed as representing, in the supreme sense, the Divine Spirit or the Word; and, next, the human means of communication, viz., the ministry of the angels, the priesthood of the Church on earth, and, ultimately, social intercourse, travel, and trade. . . . By these (the little wings on Hermes' head and feet) he was borne like the wind over land and sea to whatever part of the universe he was pleased to go, and thus beautifully illustrates the description of God by the psalmist when he says that Jehovah "walketh upon the wings of the wind," by which "is signified the spiritual sense which is in the literal sense." (Ps. 104:3; Apocalypse Explained, n. 282.) Wings always represent the power of the intelligence to elevate its thoughts and thus make spiritual progress. The wings on the feet and at the head of Hermes beautifully typify the Divine Messenger, or the Word, which comes to us with a natural and at the same time a spiritual sense.

Hermes' "caduceus" or herald's staff, with its little wings and two serpents entwined about the staff, is compared in significance to that of Moses, on which he fixed a brazen serpent for the healing of all who looked upon it. Thus

> This interesting and sublime conception of the ancients consistently represents the idea of Communication and Influx,—in the supreme sense the influx and communication of the Divine by means of its own going-forth or Proceeding, and the Spirit of Truth, the Holy Spirit, or the Word. (Pp. 65-71.)

Again, note the author's treatment of the always interesting subjects, Aphrodite or Venus, and Eros or Cupid. He tells us:

> Both Venus and Cupid represent the conjugial, but with a differ-

ence: Venus, as a woman, represents the good of the conjugial, that is to say, conjugial love itself, while Cupid, the boy or youth, stands for the *truth* of that love. Hence we find him furnished with a bow which signifies the doctrine of conjugial love, and with arrows which signify the truths of that doctrine. His youthfulness indicates the innocence of this truth, and his wings represent its elevated and elevating spirituality. . . . That Cupid stands for something higher than mere desire is evident from his role in the story of Psyche, which, by the common consent of ancient and modern interpreters, represents the story of the purification of the human soul. . . . The ancients, from their knowledge of correspondences, always depicted Psyche with the wings of a butterfly, for they knew that a butterfly represents the resurrection of the soul after death. They knew also that conjugial love is eternal, and that a heavenly marriage is the reward of a life of temptations; thus Psyche after all her trials finally won her Cupid, even as Hercules, after his many labors, obtained the hand of Hebe. The two stories internally resemble each other, but the story of Psyche is the story of human regeneration, while the story of Hercules is a prophetic representation of the glorification of the Human of the Lord. (Pp. 103-106.)

Prof. Odhner has rendered the Church and all students of this subject an inestimable service by giving us this systematic treatment of the ancient mythologies. He has made the Grecian marble, sublime as they are in beauty of form, speak to us in a new and higher language of spiritual significance. A particularly satisfying feature of the book is its clear identification of many of the gods of different nations that bear widely different names, but are in reality the same gods having a similar spiritual meaning; as, for example, the identification of the Greek sun-god Phoebus with Baal or Bel, worshiped among Babylonians, Assyrians and Syrians. Illuminating also is the author's treatment of the often startling, and, from the average Christian's point of view, immoral actions of the gods. Thus the amours of Zeus or Jove are revealed as so many examples of God's adaptation of His love to His Church, manifesting Himself in various forms to meet the needs of mankind in different stages of development.

Many of the author's interpretations are extremely ingenious, displaying his profound study of languages and wide reading. An example of this may be seen (on pp. 61-63) where He-

phaistos or Vulcan is linked with the Scriptural Tubal-Cain, and the reason is given why Vulcan was lame in his left leg rather than in his right.

Some of the interpretations are open to question; but the author almost disarms adverse criticism by his own admission that many details in the stories of the gods cannot readily be explained because of their "poetical and fabulous embellishments," and by his statement in the Preface that "our own interpretations, though based upon the Divine Revelation, are offered only in the way of suggestion." However, it is recalled that back in the eighties (1884-1889) the works on Correspondences by the Rev. John Worcester, which contained free interpretations very similar to those in this "Mythology," were roundly denounced as "useless and dangerous." But it must be conceded that the "Correspondences" by the Worcesters have stood surpassingly well the test of time. We believe this highly valued volume will do the same.

CHAUNCEY G. HUBBELL.

MODERNISM AND HUMANISM.

"Modernism" as an affliction of the churches* is due to heredity. Not that the modernism is inherited; but that the contagion of modernism is so permeating in our day (and increasingly so) that it inevitably infects multitudes hereditarily of the churches, who then become enemies in their own households. Of course they do not think of themselves as enemies, but quite the contrary; so subtle is the pride of self-intelligence, that they are quite certain that they are wiser than their fathers; and they tend to consider it their duty to try to transform things religious in accordance with their own superior enlightenment, and to reshape them more nearly according to their heart's desire. It is practically certain that, but for hereditary attach-

*Unitarianism excepted, because its platform is professedly modernistic.

ment, such persons, if making decision in adult life, would never ally themselves with the bodies now troubled by them.

"Modernism" is due to "modern thought" in the churches; and "modern thought" is due to rationalistic theorizing on the facts or assumed facts of modern scientific and historical investigation, resulting in the formulation of what is called "new truth," which as an outcome of reasoning from effects to causes (a method against which Swedenborg cautions us), with the accompanying tendency to reject things outside the regular action of cause and effect as known to the natural man (for instance, Virgin Birth, miracles, plenary inspiration, spiritual revelation, etc., etc.), is fatal to "orthodox" belief in the individuals accepting it. But however much disturbed by the presence of "modernists" among them, persons of more spiritual insight in the "orthodox" churches about us, are quite convinced that, whatever the defects in their platforms, those platforms are far nearer the real truth than the purely rationalistic opinions of the "modernists."

Turning now to the two books before us—"English Modernism" by H. D. A. Major, and "Humanist Sermons," a symposium edited by Curtis W. Reece*—the present reviewer wishes to say at the outset that a generation or so ago he would have found himself in nearly full accord with the pronouncements of these volumes. Since then, however, he has become convinced that man of himself has no criterion of truth so far as spiritual things are concerned, that the unaided intellect of man cannot attain with certainty to such truth, and that man's knowledge of such truth must come by Divine revelation—a conviction quite opposed to the proud assumption and conten-

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**English Modernism; Its Origin, Methods, Aims.* By H. D. A. Major, M.A., D.D., Principal of Ripon Hall, Oxford, and Editor of *The Modern Churchman.* Cambridge: Harvard University Press. 1927. (The Wm. Belden Noble Lectures, 1925-6.) 274 pp.. 12mo. $2.50.

Humanist Sermons [18 sermons by as many Unitarian clergymen]. Edited by Curtis W. Reece. Chicago: The Open Court Publishing Company. 1927. 262 pp., 8vo. $2.50.

tion of "modern thought," that the scientific method is the only method of attaining truth.

These books are an example of the Sadducean leaven scattered freely and gratuitously by the Unitarians in their very effective work of propaganda by the permeation method. "Liberal" Christianity lacks spiritual vitality,—a statement abundantly confirmed by recent statistics of the Unitarian body itself (churches and membership in 1916, 411 and 82,515 respectively, and in 1926, 353 and 60,152); and the Unitarian leaders, long ago recognizing this, but nevertheless possessed with a strong desire to make their "truth" prevail, have largely ceased their efforts to increase the membership of their own body, in favor of the subtle method of liberalizing the other churches by insidious infiltration. The two books before us are an instance of this method. They were sent to us without solicitation, one by the Harvard University Press (which, by the way, sent us two identical copies in one package, a wholly unprecedented thing, but doubtless implying their own high estimate of the book, and their hope that two yeast cakes would have greater effect than one), and the other by the Open Court Publishing Company of Chicago, the eighteen addresses being altogether from Unitarian sources.

The first sentence in Mr. Major's book is found opposite the title-page, and reads: "And He that sat on the throne said: 'Behold I make all things new'." In view of all that this sentence means to a New-Churchman, what a travesty is its use by the author of this book! The attitudes of mind of the genuine "modernist" and of the sincere New-Churchman are at two extremes. From the standpoint of the New Church, what is here presented in the name of truth is largely falsity. One of the chapters in the book, entitled "Modernism and New Truth," begins as follows: "What is this new truth which is the cause of Modernism? It is so enormous in range that it seems almost grotesque to summarize it." Mr. Major attempts it, however, with a sweeping outline of evolution, physics of the infinitely great and the infinitely little, Biblical criticism, comparative

religion, psychology, and finally even psychical research. The volume then proceeds to reject practically everything that the well-informed and loyal New-Churchman considers most sacred; and in the final chapter it attempts to sing the swan-song of organized Christianity, unless it become "modernized." One paragraph alone of this chapter I wish to quote, as bearing upon something already said:

> No doubt the Modernist advance would be easier within the Church of England if there were not such a large number of educated Englishmen who despair of the Church of England. It is only practicing members that can effectively reform it, because they alone can reform it constitutionally. Those who separate themselves from its organized life and activities, and criticize it from the outside, can do little to assist reform. Indeed, their criticisms are regarded as a form of destructive hostility, and strengthen the hands of the anti-Modernists. One of the hardest tasks of the English Modernists is to persuade disgruntled and despairing Anglicans not to desert the ship, even though they feel sure she is heading for the rocks, but to stay on board and try to win their fellow sailors to help them in altering the ship's course. (P. 221.)

Turning now to the other book before us, we may preface our remarks by the formula, as Fundamentalism is to Modernism, so is theistic Unitarianism to Humanism. In other words, Humanism may be considered as the modernistic movement within the Unitarian body itself; it represents the extreme of modernism. If in our formula we consider the two middle terms as practically equivalent (which to all intents and purposes they are, as Unitarianism is the logical outcome of ordinary modernism), we may at least esteem the Fundamentalists as trying to be loyal to traditional Christianity, and may characterize the Humanists as going about as far as the unaided human intellect can go in getting away from religion while still thinking itself religious.

While Unitarianism (and modernism generally) may be considered as the result of rationalism applied to religion, humanism rejects rationalism. On this point we find the following statement in the Preface by the editor:

> To Humanism, dependence on the "Reason" is as fallacious as dependence on the "Bible" or the "Pope." Humanism's dependence is on intel-

ligence enriched by the experience of the years; but it knows that intelligence is not an infallible source of either knowledge or wise conduct. Rationalism is dogmatic; Humanism is experimental. (P. vii.)

In this Preface we find Humanism negatively stated as "not Materialism," "not Positivism," "not Rationalism," "not Atheism"; and then positively stated in the following terms:

(1) Humanism is the conviction that human life is of supreme worth; and consequently must be treated as an end, not as a means. This is the basal article of the faith of Humanism. . . . (2) Humanism is the effort to understand human experience by means of human inquiry. . . . (3) Humanism is the effort to enrich human experience to the utmost capacity of man and the utmost limits of the environing conditions.

Elsewhere in the volume we find expressions to the effect that whether there is a God or not makes no difference (p. 97); nor whether man lives after the death of the body (p. 34); nor whether there is any supernatural ("Humanism does not recognize the existence of any supernatural," p. 97); and on page 40 we find it contrasted with Modernism in the following words:

Humanism has faith in the trustworthiness of the scientific spirit and method; viz., freedom of inquiry and controlled experiment. Fundamentalism is skeptical of science; Modernism merely flirts with science; but Humanism says that, while science may give us inadequate knowledge, it gives all we have, and we must make the most of it. Upon science and the legitimate inferences from its established facts we are dependent for our knowledge of the nature of the universe, of the evolution of life, and of man's prowess and possibilities.

In conclusion, we commend to all Modernists, and especially to all Humanists, a thorough course in epistemology and in psychical research.

B. A. WHITTEMORE.

TWO VOLUMES OF ESSAYS.*

The Editor of our British weekly, *The New-Church Herald*, has recently published two little volumes, entitled respectively

**The Conquest of Care.* By CHARLES ALBERT HALL. London: The New-Church Press. 1926. 93 pp., 16mo. Cloth, 80c; paper, 40c.

A Programme for Life. Ditto. 1927. 90 pp., 16mo. Cloth, 80c; paper, 40c.

"The Conquest of Care" and "A Programme for Life." They are really companions, although published in different years, one in 1926 and the other in 1927. Each is divided into fifty-one short chapters, or paragraphs, written in the graceful, flowing style which characterizes the literary artist.

"The Conquest of Care" is reached through several chapters on the radiant joy of the Christian religion. Not that all Christians are thus joyous, but they surely have reason to be, for their Lord is providing an ever-increasing and eternal good for His followers; and no matter through what trials and cross-bearing He may lead, they all have eternal happiness for their goal. To quote a bit at this point, he says:

> The followers of the Lord discover all the sources of an abiding happiness in the love and practice of what the name "Jesus" stands for. It implies love, goodness, truth, and beauty: those saving qualities that are eternal in the heavens, and endure while crosses rapidly rot and troubles pass. Joy wells up in the heart that is set aright: it is an accompaniment of loving service and the realization of the love that will not let us go (p. 45).

> Indeed, we have not quite caught the spirit of Christianity if we cannot, in any circumstances, maintain an imperturbable disposition. With an unerring instinct, illuminated by an inner light, we ought to realize that if we are in the stream of Providence, nothing that really matters can go wrong with us. Care cannot invade the sanctuary of our peace (p. 49).

He goes on to discuss how cares attend our earthly affairs, and how to meet them; and how fears may assault our religious life, and how they should be met. He discusses the use of introspection and of retrospection, and shows how they may be harmful. And with a happy illustration he shows how the Divine Providence may be seen in the paths of least resistance. Again to quote, he says:

> If we would conquer care we must be prepared to relinquish everything that inhibits the life of the spirit. The secret of inner and enduring peace is to discover freedom, and it is found that true freedom is to fall in with the purpose of the Divine as it applies itself to our individual states. We must allow ourselves to be humanized by the man-making spirit of the Lord. If the process of humanization is im-

peded by a love of wealth, a desire for fame, or by self-indulgence, there is nothing for it but to let-go the thing that hinders. It is generally found that with each man there is some one thing that inhibits spiritual power: something that he holds to very tenaciously, and makes him just miss the true greatness of manhood (p. 83).

Cultivating the power to give up to the Lord, is thus shown to be the way to conquer care.

"A Programme for Life" is found in the Lord's Prayer. In praying it continually, we all have really made it so, without thinking of it as such. Mr. Hall has rendered a great service in calling attention to the fact, and in explaining it phrase by phrase with great richness of appreciation. It is a subject that can never be exhausted, for, as the present author says, "it touches Infinity Itself, and deals with matters about which the last word can never be said." But this exposition of it sets forth how man ought to feel "towards the Lord and His kingdom, and towards his fellows and the universe." He says:

It is, moreover, a guide to conduct and a disclosure of the soul's true aspiration. It is the most distinctive thing in the whole Gospel, for it clearly defines Christianity against its dark pagan background (p. 6).

Its contrast with this pagan background is then dwelt upon a little; then several chapters are devoted to a consideration of the "inner chamber" which we are to enter and "shut the door" when we pray. The inner chamber is a state of mind in which we feel the presence of the Lord. It is also the heavenly planes of the soul. The door is to be shut against self, or selfishness. Going up into a mountain means much the same thing in the Sacred Scriptures as the inner chamber, an elevated state of mind. We need frequently to retire to the inner chamber, or to the mountains, for spiritual renewals; but the program for life must be practised in the world. There in the world we shun evils as sins against God. That opens the door of the inner chamber for us to enter.

The fatherhood of God is brought out definitely in the Lord's prayer, and the brotherhood of men. "Our Father" is all-inclusive.

We do not need to die in order to be in heaven, for we are already in heaven when we are heavenly. And we are heavenly when we love Him who is Love, and our love of Him, and His love in us, goes out in selfless service to our fellows. The Father is in that service, for it, too, is heaven! We may perceive the Divine Love in heavenliness here and now every whit as clearly as in the life after death. The Father in the heavens is the Divine Love whom everybody may know and by whom everybody wittingly or unwittingly benefits (p. 34).

We know Him supremely in the Divine Humanity of Jesus Christ; and that humanity, which we all can appreciate, is the name to be hallowed. The Father in Jesus revealed His love, mercy, tenderness, power over evil, strength of purpose, graciousness, justice, truth, and goodwill. . . . All the heavenliness or spirituality of regenerated men and women is the name of the Father (pp. 47-48).

So when we reverence the good, the true, and the beautiful in the men and women we know, we are knowing the Father and hallowing His name; and especially is this true of the Lord Jesus in Whom the Father is made manifest in completeness. When we wish Him to reign in our hearts and lives, we are praying "Thy kingdom come."

So the author goes on through the Lord's Prayer, unfolding the spiritual meaning as "A Programme for Life" very successfully. It would be interesting to follow him further in this notice, but space forbids. We recommend therefore that our readers purchase copies for themselves and enjoy reading it in full. It is full of helpful suggestions.

H. Clinton Hay.

"THE LIFE OF PRAYER IN A WORLD OF SCIENCE"*

Anything from the pen of William Adams Brown is of value. This book on Prayer comes from his heart and through his clear-thinking mind into the text of a graceful pen. The book is a comprehensive analysis of the technique of prayer; but it is

**The Life of Prayer in a World of Science.* By William Adams Brown, Ph.D., D.D. New York: Charles Scribner's Sons. 1927. $2.25.

more by far. It is a personal confession of rich experience in the practice of prayer, and an earnest recommendation to the reader to take more seriously the necessity and the incomparable privilege of prayer. Every Christian assents readily to the principle that "Men ought always to pray"; but too few Christians act on the principle, and make habits of prayer a foremost part of their religious activity. Dr. Brown says:

> Four things prayer can do for us, any one of which would justify the central place which has been given to it in the religious life of the past: It can open our eyes to the beauty and wonder of the world in which we live. It can introduce us into a fellowship more intimate and satisfying than any human friendship. It can furnish us with supplies of energy which will reinforce our limited powers and make us adequate to meet whatever strain the day may bring. It can keep us true to our best selves, by holding ever before our eyes the man or woman we were meant to be. These effects correspond to four aspects of the life of prayer which are often confused, but which we shall find it helpful to distinguish.

With all the precision of a careful teacher, Dr. Brown takes us through an examination of present conditions of neglect of prayer in the face of intense need of the help it can bring, through an analysis of the influences which discourage us from reliance upon prayer, and through the various effects upon the individual and upon society which come surely from consistent and regular practice of earnest prayer. He traces the principles which underlie effective prayer, the methods which contribute most to its power and directness, and the helps which come from history, from philosophy, indeed from science. He weighs the values in various forms of prayer, thought out or spontaneous, elaborate or simple, symbolic or direct. He presents a rich unfoldment of the feelings properly underlying prayer. The book aims at completeness in discussion of the mechanics of prayer, and at impressiveness with the plea for more earnest and expectant undertaking of the prayer life. The book succeeds in both directions, satisfying the demands of the student, and stirring the heart of the worshipper.

> To master the secret of effective prayer, one must cultivate the will to

pray. One must desire what prayer has to give so much that one is willing to surrender whatever stands in the way.

The New-Churchman cannot read such a book without help and encouragement. But there is something vital which he will miss. To Whom shall we pray? The book would feel it sufficient to say: "To God." But who is God? It would urge upon us Christ as the teacher of prayer, and as the example of a praying life.

When we close our prayers with the phrase "In Jesus' name," or "For the sake of Jesus," this does not mean that we appeal to God to do for us for Christ's sake what he would not otherwise do. It means that we desire for our own prayer the same spirit which Christ brought to his. It means that we would think of God as Christ has taught us to think of him; of ourselves in the light of the example he has set; of our fellows in the light of his loving purpose for society. So Christ, interpreting for us the realities with which prayer has to do, becomes the symbol of what prayer at its best may be.

The New-Churchman never prays "for the sake of Jesus." He prays to Jesus in His Glorified Humanity, the only God of heaven and earth. If one recognize Him as the supreme Giver of all good gifts, as the sole source of all power for the souls and bodies of men, as the only Guide in the paths of life, then one can take the accurate analyses of Dr. Brown's valuable book, and its stirring appeal for more consecration to the principles and practice of genuine prayer, and be helped by it to a better New-Churchmanship.

PAUL SPERRY.

"AN EXPERIMENT WITH TIME."*

Space and time are among the most mysterious of things. All our experiences are cast in the mould of time, and most of them also in the mould of space. Whatever they are in actuality, space and time are so tremendously real to us here, that we

*_An Experiment with Time_. By J. W. DUNNE. New York: The Macmillan Co. 1927. 208 pp., 8vo. $2.50.

have difficulty in understanding the teaching that in the spiritual world they are quite different. We seem to get a little comprehension of that difference from dreams, in which our spatial experiences are obviously only appearances, and in which our temporal experiences are usually, if not always, out of harmony with waking time. While most of us never have a dream differing from the customary fanciful concatenation of associated images and happenings that seem to have no significance, there are on record many instances in which persons have dreamt incidents that have either happened subsequently in their waking experience, or involved prevision of subsequent happenings elsewhere. A number of such dreams occurring at varying intervals over a series of years, all involving this peculiar dislocation in the time series, led the author of the book before us —Mr. J. W. Dunne, who is said to be an English scientist in high standing—to postulate that time is different from what it seems to be, and to endeavor to penetrate some of its mysteries by theorizing and experimentation. The result of his researches, which is said to constitute "a scientific discovery of so significant a character as to affect our entire conception of human life," is set forth in the work before us, entitled "An Experiment with Time."

I am quite sure that I haven't been able to follow our author altogether understandingly throughout the course of his reasoning in this book, in spite of his effort to make it clear by numerous diagrams; but perhaps I may venture to put down some of the thoughts I have derived from it.

First of all let me say that, facing the instances of "prevision" in his own case, our author, being of a strictly scientific turn of mind, absolutely rejects the idea of anything occult or supernatural in his experiences. In fact, he induces some of his acquaintances to attempt experiments such as he himself is carrying on, and finds that they too in some instances have glimmerings into the future by means of their dreams. He also records some fragments of seemingly unaccountable prevision in his own case in connection with experiments during waking

consciousness. The general idea in the theory which he bases upon all these experiences is, that in a certain sense what we call future time is really existent *now*, and that fragments of it may sometimes be seen in present-time flashes, as it were.

While, from a psychological standpoint, animals other than man may be considered to be mere automatons, with attention spontaneously and exclusively concentrated upon the experience of the moment, man alone may be considered as having a secondary and voluntary power of attention (an exclusively human faculty, involving free-will), whereby he can view objectively as experiences the sensations, etc., that command the spontaneous attention of his lower nature. While an animal's consciousness is practically limited to a now of the present only, man's consciousness, with its supplementary higher power of attention, involves a now of considerable temporal duration, extending as it were not only into the past but also into the immediate future a bit, with definite knowledge of that future. Now, just as man's higher consciousness with its breadth of the present now involves a definite knowledge of the immediate future of his own center of experience, still higher centers of attention within him in his supraconscious realm involve present knowledge of things still further into what we call the future; and the fact of occasional prevision such as we have been considering, demonstrates the actuality of such higher centers of supraconsciousness within. Now, if we postulate such a center of consciousness at infinity within us as it were, to that infinite consciousness all eternity would be but one huge now. Diagrammatically, eternity to such an infinite consciousness might be represented by a circle; what we call the present instant might be represented by a radial hand moving upon that circle; and our own finite consciousness would have place somewhere upon that radial line, intercepting as it were an infinitesimal fragment of the infinite consciousness of the Infinite Being. And if we care to go a step further with our diagram, we may infer from it the theory of cosmic cycles repeating themselves through æons of what we call time. We need further to mention the fact

that, since time as we know it has duration, and may be represented by a straight line, our author asserts it to be "the fourth dimension"; and that the successive planes of higher consciousness in our supraconscious realm may be said to involve still further dimensions even to the nth degree.

But enough! In conclusion I will let our author speak for himself, as he does in the summary at the close of his book:

> This book is not intended to be anything more than a general introduction to Serialism as a theory of the universe. . . . There can be no harm in summarizing in one place what has already been said in odd paragraphs throughout preceding pages. Putting it roughly, then I should say:
>
> (1) Serialism discloses the existence of a reasonable kind of "soul" —an individual soul which has a definite beginning in absolute Time— a soul whose immortality, being in other dimensions of Time, does not clash with the obvious ending of the individual in the physiologist's Time dimension, and a soul whose existence does not nullify the physiologist's discovery that brain activity provides the formal foundation of all mundane experience and of all associative thinking.
>
> (2) It shows that the nature of this soul and of its mental development provides us with a satisfactory answer to the "why" of evolution, of birth, of pain, of sleep, and of death.
>
> (3) It discloses the existence of a superlative general observer, the fount of all that consciousness, intention, and intervention which underlies mere mechanical thinking, who contains within himself a less generalized observer who is the personification of all genealogically related life, and who is capable of human-like thinking and prevision of a kind quite beyond our individual capabilities. In the superlative observer we individual observers, and that tree of which we are the branches, live and have our being. But there is no coming "absorption" for us; we are already absorbed, and the tendency is towards differentiation.
>
> (4) It points to the existence of a common-to-all field 1 filling all Space (not incompatible with Relativity theory). This would provide us with, at any rate, the primary essential for the production of anything in the nature of real telepathic inter-communication. Moreover, the inter-connection of the lines in the tree-like field 2 network seems to provide another kind of possibility in this respect.

We commend the volume to the attention of all those who delight in philosophical speculation.

B. A. WHITTEMORE.

"THE FIRST ELEMENTS OF THE TRUE CHRISTIAN RELIGION."*

The Academy Book Room at Bryn Athyn, Pennsylvania, has recently published, in attractive paper and type, an "introductory catechism for the New Church" under the title "The First Elements of the True Christian Religion." It is declared, by its title-page, to be "Adapted to the needs of the Schools, Homes and Missions of the General Church of the New Jerusalem."

In the story of church history the idea of the catechism, as a help in teaching the precepts of religion, is a very old one. Its form, no doubt, grew out of the experiences of oral teaching. The facts about the use of catechisms in the past would indicate that the shorter and simpler the catechism the better its chance of survival. The common method of using a catechism is to have it memorized; and if it is too long to memorize, it is not in the best form. The "Introductory Catechism for the New Church" is long for memorizing. Some suggestions about its use are added, and the statement is made that the object of the book is, "to lead towards a rational understanding of the Doctrine as a whole, and to arouse an appetite for reading the Word and the Writings. This object might be defeated if too much stress be placed on the need of learning answers or passages by heart."

It has been said of the "Penny Catechism" of the Roman Church that "It is very lucid and well constructed." I cannot say the same for the book in hand. There are some things in the book that would, I think, interest people already well read in the doctrines, especially its selection of passages from God's Holy Word; but such would be adults of mature mind, already lovers of the Lord. As a stepping-stone for beginners I see little use for this book; but it may prove useful "as a guide-book to assist parents, teachers, evangelists and missionaries in the instruction of neophytes and older children, or in preparing young people for the rite of Confirmation" (p. v).

RUSSELL EATON.

**The First Elements of the True Christian Religion;* an Introductory Catechism for the New Church. Bryn Athyn, Pa.: Academy Book Room. 1927. 76 pp., 16mo. Flexible cloth boards, 50c.

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